

AMERICA

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Chronicle

Home News.—On August 16, the President delivered an important pre-view of policy for the coming session of Congress. Though he touched on many mat-

Presidential Policy

ters, the principal ones were the navy program, tax reduction, special expenditures for flood control, Mississippi Valley relief, and farm legislation, all of which he linked together under the question of the possibility of reducing the budget for next year. Three days previously, he had accepted budget estimates of \$3,316,000,000, an increase of \$16,000,000 over his previous aim, after having disapproved of an item of \$19,000,000 in the estimates submitted by General Lord, director of the Budget Bureau. The President foresaw the possibility of tax reduction, but only on condition that Congress refrains from extraordinary appropriations. He severely blamed Congress for not having accepted his suggestions for building ten large cruisers in addition to the eight already authorized, and for having instead applied the surplus wholly to the reduction of the debt. Mr. Coolidge now foresees the necessity of building these extra cruisers, since the failure of the Geneva Conference, and also that of large sums of money for flood control and relief. It was not indicated whether this statement was in preparation for the lack of

a similar surplus next year. Other matters which the President discussed were the Philippines, in which he expected no change in policy, and Mexico, in which he foreshadowed vigorous action to be taken by the successor to Mr. Sheffield. At the same time, he smiled away inquiries as to his future position, but made it known that he would definitely keep his name out of all primary contests.

Following the respite granted by Governor Fuller, the Sacco-Vanzetti case was heard before a full bench of the Massachusetts Supreme Judicial Court. Arthur D. Hill contended that prejudice had moved Judge Webster Thayer, who presided at the jury trial and had denied eight motions for a new trial and three supplementary motions. This prejudice, according to him, was the foundation of the case. He also argued on exceptions taken to the dismissal by Judge Sanderson. The Court thereupon took the matter under advisement, but no decision had been delivered at the time of going to press. Meanwhile, a writ of *certiorari* was prepared for the Supreme Court of the United States, which if granted would involve a hearing in Washington, which could not take place until the month of October, thus bringing about a new delay in the long struggle. Further violence on the part of the friends of the condemned was committed when the house of Lewis McHardy at Milton, Mass., one of the jurors in the case, was bombed.

Austria.—In all more than 500 persons were arrested during the last month for participation in the riots on what is now known as "Bloody Friday." Among those

Aftermath of Riots

taken into custody were about a hundred women and minors. The general damage done was mainly ascribed to the fact that the Communist mob was leaderless, and so plundered wherever it could. Some of the loot was since recovered. Places were also found by the police in which weapons had been stored. The Chancellor himself, Msgr. Seipel, had a narrow escape, as was made known only after the events. He was recognized while passing through the streets in an open automobile and some of the mob leaped upon the car. He prevented his companion from firing a drawn revolver and after a fist encounter the car succeeded in passing on. In his public statements on the riots the Chancellor called attention to the need of a reform of the law courts and of the press. In Parliament the Chancellor honorably mentioned the police, who had fully done their duty. About one quarter of their number

were wounded. He insisted that Austria had no need of foreign intervention; her own authorities had promptly put down the disorders.

Bolivia.—A revolt among the Quichua Indians in some of the southern departments of Bolivia, reported in the press for a few days as a fierce racial war, was quickly suppressed by the Government troops. Over 50,000 Quichuas, a branch of the ancient Inca race, were said to be in arms on August 12, and the movement was thought to be spreading among the other Indian tribes to the north and east. Communist agitators were charged with promoting the rebellion, following the failure of an earlier direct attack on the Government. Several suspects were arrested. The fact that the Indians, a subject people, constitute nearly three-fourths of the population, gave color to the story that they were entering upon a war of extermination against the whites. The alarm was of short duration. The Indians, armed for the most part only with slings and clubs, were quickly subdued by the Government troops who were promptly sent against them. In the mean time tales of savage atrocities and even of cannibalism had reached the press, only to be officially denied shortly after their publication. In a letter to the press, the Bolivian Consul-General at New York deprecated the exaggeration of the earlier stories and declared that the country was tranquil.

China.—The Nationalist revolt entered a new phase with the retirement of General Chiang Kai-shek as Commander-in-Chief of the Nanking revolutionary armies and from all posts in the Kuomintang or Nationalist political party. His withdrawal was attributed partly to his recent crushing defeats at the hands of the Northern army and partly to the disloyalty of his generals. A long message from General Tang Shen-tse of Hankow denouncing him as the principal protagonist of the Communist regime and the chief cause of the internecine warfare ruining the country was also a factor. Moreover, the crippled condition of his forces paved the way for an undesirable attack on Nanking by the forces of the Nationalist Government at Hankow who were moving down the Yangtse.

Chiang's formal resignation was a long document of several thousand words addressed to the Chinese people. After reviewing the history of the Northern drive which began in May, 1926, it alludes to the intention of the rival Hankow Government to dispatch troops to Nanking which would resolve the military situation into a race thither between Hankow's Commander-in-Chief, General Tang Shen-tse, and Marshal Sun Chuan-fang, Commander of the Northern forces in Shantung. Continuing Chiang says:

As a result of Feng Yu-siang's suggestion last week that the Nanking Government relinquish all powers in favor of the Hankow Government, the Hankow Government's announced intention to attack Nanking, coupled with reverses of the South on the

Shantung front and serious splits in the Kuomintang ranks, and harsh criticism of my actions in directing the Nationalist campaign, along with physical and mental suffering, it is necessary that I resign all active connection with the Nationalist revolution.

Continuing, Chiang insists that Communism created difficulties for the revolution in consequence of which his Kuomintang comrades lost confidence in him.

I should have resigned then but refrained because of the necessity of eliminating the Communists first and fighting the militarists. I continued despite much opposition and lack of confidence, because I felt the high necessity of working against both the militarists and the Reds.

I ignored the charges from Hankow and began an anti-Bolshevik campaign. I had two objects, first, to eliminate Borodin; second, to separate the party from the Communists. Now Borodin has gone and Wuhan [Hankow], Kiangsi and Hupeh have begun anti-Red campaigns. Thus we have attained the objects agreed upon by the members of the Kuomintang.

However, recently I have heard that Wuhan comrades have raised fresh objections against me because of my leadership of the Nanking Government. Therefore I am willing to sacrifice my own position in order to see the Kuomintang revolution succeed.

In conclusion the General brings out three points which he declares vital if the Nationalist movement is to succeed. First, the Hankow and Nanking Governments must consolidate against the Northerners and all military and civilian officials at both places must cooperate toward this. Second, the Hankow troops scattered throughout the Hunan, Hupeh and Kiangsi provinces must "lay aside prejudices and continue the campaign against the Northerners." Finally, leaders and troops in the same three provinces must work for the expulsion of all Red members from the Kuomintang.

The political significance of Chiang's withdrawal was not fully clear at the time of going to press but the decline of the Nanking official group as a separate Nationalist Government, seemed assured. However, neither Dr. Wu, Nanking Foreign Minister, nor Kuo Tai-Chi, Assistant Minister of Foreign Affairs, gave any signs of resigning. Rather in an interview with a New York Times correspondent the latter was reported as having said:

The situation has resolved itself into one of military expediency. I may say that the military aspect of the revolution is at present in the ascendancy. Hankow's civil Government has faded, the military being essentially in control. Nominally, we are dealing with the civil leaders, but both ourselves and Hankow are seeking military unity, together with Marshal Feng Yu-siang.

The first problem is to defeat the Northerners. Naturally, they have pressed us while we have been occupied up-river with Hankow.

Meanwhile arrangements were announced for a conference of delegates from Hankow and Nanking to effect party unity and solidarity within the ranks of the revolutionary factions.

Consequent on Chiang's resignation the so-called "Christian General" Marshal Feng Yu-siang, recently returned from his Moscow exile, became the central figure opposing the northern or Peking Government. The duty of reuniting the fragments of the Southern armies and the so-called Kuomintang party, and of attempting a new attack on Marshal Chang Tso-lin passed to him. Known

Indian
Revolt
Quelled

Exit
Chiang
Kai-shek

Political
Significance

Resignation
Explained

Feng
Central
Figure

as the betrayer in turn of Wu Pei-fu, Tsao Kun and "Little Hsu," it will be recalled that last June when he joined Chiang in demanding that Hankow oust the Reds in influential places he was charged by the Communists of Hankow of betraying them also. Since then Borodin and other Russians connected with the Hankow Government were sent away and the moderates were declared to be in control there. Feng has apparently now turned against Chiang and must be charged with betraying the Nanking group. His leadership leaves future developments in the Yangtse valley most uncertain.

Czechoslovakia.—It was estimated that some 60,000 persons from the different parts of the Republic visited Velehrad during the splendid celebration of the eleven-hundredth anniversary of the birth of St. Cyril, the inventor of the Slav alphabet and the first translator of

parts of the Bible into the Old Slavonic. Velehrad also was the scene of the fifth annual congress on religious reunion at which the number of countries represented was larger than at any former occasion. At the same time Czechoslovakian Catholics must still continue for a long time to struggle against great difficulties owing to the influential political groups with Russian, Orthodox, Socialist or Communist leanings. No less an obstacle is the religious indifference of a very considerable portion of the Czech nation, which is nominally Catholic. The lure of the Czechoslovakian National Church, too, remains to be considered, so that although eighty per cent of the population are registered as Catholics, Catholicism is in a much weaker position than in Poland or even in Germany.

Ireland.—After the recess following the subscription to the oath by Mr. De Valera and the Fianna Fail deputies, the Dail assembled on August 16, for a vote on the "no confidence" motion proposed by Mr. Johnson, leader of the Labor party. The motion was defeated by a

No-Confidence
Motion Defeated

single vote, cast by the Speaker of the Dail. In proposing the vote, Mr. Johnson made his chief charge against the Government on its economic policy; he declared that the Government had not taken advantage of its opportunities for the betterment of the social and industrial conditions; he condemned the three bills,—the Public Safety Act, the measure modifying the constitution in regard to the initiative and the pre-electoral pledge of accepting the oath,—which were recently passed by the Dail. While he declared the desire of the Laborites to cooperate with Fianna Fail on economic matters, he asserted that his party was in opposition to them on the question of the repudiation of the Treaty and the Constitution. In supporting Mr. Johnson's motion, Captain Redmond, leader of the Nationalists, condemned the struggle between the Government and Fianna Fail as a "wretched vendetta" and advocated the formation of a neutral Government. Mr. De Valera did not speak, but Sean O'Kelly delivered a short address in Gaelic. In his reply, President Cosgrave declared that not economics but politics

was back of Mr. Johnson's motion. He defended the Government policy and program during the past five years. The vote on the measure was 71 against, and 71 for; the deciding vote against was given by the Speaker of the Dail. The vote in detail was: For: Fianna Fail, 43; Labor, 21; National League, 6; Independent, 1. Against: Ministerialists, 45; Independents, 14; Farmers, 11; No Party, 1. The defeat of the motion was caused by the action of John Jinks, a member of the National League from County Sligo, who absented himself because he was unwilling to vote against the Government with his party. Following the vote, the Dail adjourned until October 11. Before that date, two bye-elections in Dublin County, to fill the seats held by Kevin O'Higgins and Countess Markievicz, are to be contested. Even though the Government should win both places, its margin would be too small to carry on.

Italy.—Secret military maneuvers on a large scale were reported from the frontier between Italy and Switzerland. The Italian military authorities, after recently closing the Alpine passes from Southern Switzerland, were said to be taking similar measures on the Swiss

Military
Preparations
Reported

eastern frontier. According to the *New York Times*, Italian troops were massed on the banks of the upper Adige to the Ortler mountain range, covering altitudes of from 10,000 to 12,000 feet. Maneuvers were being carried out on the snow-covered slopes of the Ortler zone, in a theoretical war with Austria or Germany or both. These maneuvers were said to be the most extensive in the Tyrolean Alps since the World War.—Reports from Belgrade stated that Albanian soldiers and Italian military instructors had clashed on August 15, at Scutari, in Albania, and that there were dead and wounded on both sides. The Italian Government, however, denied these reports as an absolute falsehood. An account was published by the Parisian newspaper *Quotidien* giving the alleged discovery by an Austrian painter of an Italian fortress under construction at Finiq, in Albania. The excavations for the fortress were said to be disguised under supposed archeological researches.

An extraordinary ceremony which took place at Courmayeur, in the Italian Alps, on August 12, caused considerable comment. On that occasion, Augusto Turati, Secretary General of the Fascist Party, formally christened "the highest peak" with the name "Mount Benito Mussolini."

Christening of
Mount Mussolini

Several thousand youthful Fascist student alpinists surrounded the Secretary General as he performed the ceremony. The occasion was the inauguration of the first of several camps scattered along the Alpine frontier from the Mediterranean to the Adriatic, where many thousands of youths will spend their vacations under Fascist auspices while getting preliminary Alpine training. The impression at first was spread that the "highest peak" in question was that of Mont Blanc, the highest point of which is in wholly French territory. Later explanations from Rome, however, stated that the peak so dedicated by Sig-

nor Turati was simply the highest peak on Italian soil of several mountains culminating in Mont Blanc.

Economic Ruin **Mexico.**—A significant review of the Mexican economic situation appeared, on August 15, on the financial page of the New York *Herald-Tribune*, written by that paper's Mexican correspondent. According to him, Mexico is facing a desperate financial, economic and social crisis with industrial ruin easily in sight. He attributes this state of affairs squarely to the Constitution of 1917 and the laws passed to enforce it, especially in the agrarian, railroad and petroleum fields. The attack on foreign capital caused a complete stoppage of economic progress. The restrictive labor measures almost caused productive industry to cease. Unemployment was the natural result, and great labor unrest followed that. The actual financial condition of the government was revealed by the necessity of borrowing \$2,000,000 from a New York banker in order to fill out the year's payment on the debt, small as that payment is. Those railroads in the hands of the Government are the prey of carelessness and neglect. All of these facts tended to force Mexican securities down to a low mark with the promise of their going still lower. This review was amply substantiated in a series of articles on Mexico appearing in *Barron's*, "the national financial weekly." To the other causes mentioned by the *Herald-Tribune* correspondent, this writer added suspicious juggling of finances and outright graft and even open looting of the Mexican treasury. Meanwhile, in Mexico the political pot was boiling savagely with the ever-threatened outbreak between the candidates still in everyone's mind. The laws, and the manner of their application under President Calles, had, according to these writers, made life practically impossible not only for foreigners but also for Mexicans themselves.

American Mission **Nicaragua.**—Much interest centered in the arrival of Brig. Gen. Frank A. McCoy, U. S. A., who came to act as chairman of the committee which is to supervise the elections next year. Gen. McCoy is also head of a special commission appointed by President Coolidge to study the local situation as a result of a conference between former Secretary of War, Henry L. Stimson, and President Diaz. The General was accompanied by his aide and two civilian secretaries.

Unsuccessful Rebellion **Portugal.**—The Carmona Government was again put to the test on August 13, when the twenty-fourth rebellion in sixteen years of republican history was crushed in a few hours. The leaders invaded the meeting of the Cabinet at the home of General Carmona, Premier and Dictator, and one man fired several shots at the Ministers. The secretary of the Minister of Finance was wounded and a bullet passed through the clothes of the Minister of Justice, but there were no further casualties. The attempted *coup d'état* was the plot of a group of officers of the Lis-

bon and Oporto garrisons who had been dissatisfied at the appointment of Lieut. Col. Passos e Sousa, Minister of War, to the important post of Vice-President of the Cabinet. Telegrams were received by Lieut. Col. Sousa from the majority of the military units in the provinces declaring their loyalty to the Carmona Government. The commander of the troops concentrated in Lisbon appeared before the Cabinet on August 13, and presented a note signed by all the colonels of his command, requesting the Government to punish those participating in the attempted *coup d'état* with as great severity as it showed to the insurgents last February.

Rome.—An editorial in the *Osservatore Romano* for August 12, expressed the hope that the new appeal to the Massachusetts Supreme Court in behalf of Sacco and Vanzetti "might open the way to justice or to clemency." The *Osservatore* however was quoted as condemning the ever-growing tendency of subversive elements to oppose the verdicts of law-courts and as declaring:

Justice, although human and therefore liable to error, is one basis of the social order that should be considered superior to any party struggles and above any violence. Its majesty and authority should render it immune from any attack and overbearingness of passions or private interest. Otherwise the civil organization of society will be exposed to the danger of becoming unbalanced and will be extremely disturbed.

The excitement caused by the condemnation of the two Italians was contrasted with the Vienna riots caused by acquittals of Fascisti.

A report was published by the Fascist paper, the *Impero*, stating that the Holy See had made representations to the United States Government in Washington in behalf of the prisoners, looking at their situation from a purely humanitarian point of view. This report, however, was afterwards stated by American papers as denied, upon inquiry by the Associated Press at the Vatican.

Some weeks back, Dr. Coakley commented on the apparent fewness of our converts and called for an explanation. Next week, Peter J. Bernarding will contribute to the explanation an article entitled "How Many Converts?"

"More Light on the Italian Question" will be the sequel to an article in this issue entitled "The Turning Point," in which Edward J. Lyng discusses the religious condition of our Italian fellow-citizens and the means of bringing them close to the Church.

The President's sojourn in the Black Hills has created new interest in the Sioux Indians. Next week, Lula Merrick will call attention to a less-known tribe, the Blackfeet Indians, also in the Northwest.

"Beyond Bigotry," by Mary H. Kennedy, is a charming sketch on the wagon of the Little Sisters of the Poor.

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The Boy and His College

IT has long been our theory that no boy should be sent to college. Unless he wishes to go, he ought to be encouraged to find another field for the development of his talents.

This country is not suffering from a dearth of young men and women who by some process as yet unexplained have managed to obtain the bachelor's degree, but it is suffering from a lack of good farmers, skilled artisans, and honest tradesmen. The American college has spoiled many a good plumber to make a lawyer whose probable task for many years will be to fill the firm's inkwells at \$30 per week. As a plumber or plasterer, he might have earned that sum on a slack day, and by degrees have built a happy home in which no wolf scratching at the door would ever be heard.

If this view be condemned as hopelessly materialistic, it may be rejoined that a good plasterer or bricklayer contributes more to the general good of the community than an incompetent and disappointed member of a learned profession.

We confess to no objection against higher education as such. Our objection is aimed, rather, against the absurdity chiefly excoriated in these pages until Dr. W. S. Learned, of the Carnegie Foundation, dropped the vitriol of his criticism upon it—the curious persuasion that any boy or girl not actually laboring under mental affliction, can and ought to go to college. That persuasion is on all-fours with the delusion of the ancient Greek who had to be told that if your raw material is a sow's ear, you might as well abandon all hope of making a silk purse. But it is a widespread and a powerful persuasion. As Dr. Learned remarks, our postulate that every boy and girl should be "put" through college has raised up a host of colleges through which every boy and girl can be put.

No boy or girl should be encouraged to go to college unless he wishes to go, and shows evidence that he can

and will work. By resolutely rejecting the triflers we may occasionally pass over a real genius who disguises his high gifts in motley. But the loss is apparent rather than real. Generally speaking, the genius will make himself felt without a college training, and, sometimes, even in spite of it.

Our preparatory schools should exercise a keener discrimination. In view of the distorted notions which now rule society, perhaps we cannot ask them to encourage the larger number of their pupils to learn a trade, or to seek the crown of their academic career at some good commercial school. But they need not urge college day in and day out. More empty places in the college will then be available for boys and girls who can use them to advantage. For the last ten years, it seems to us, both the high school and the college have stimulated a demand that should have been curbed. As a result, many of them are now nothing but vast storehouses for odds and ends not worth storing.

The Catholic Boy and His College

SUPPOSING the boy to be proper material, the only place where that material will be properly shaped and developed is the Catholic college.

The ideal expressed in the school legislation of the Church is summed up in the phrase "Every Catholic child in a Catholic school." And "school" embraces the whole educational system from the kindergarten to the university. That ideal can not be realized at all times and in every part of the country, but as an ideal it can never be abandoned without treason to the Catholic spirit.

The burden resting upon the conscience of the Catholic father or mother who enrolls his son or daughter at a non-Catholic college, is indeed grave. At the very Spring-tide of life, when if impulses are generous, passion runs high, and the inhibitions which experience creates do not exist, the young man is exposed to grave dangers directed against Faith and morals. True, there are exceptions. Once upon a time three fiery youths, thrown into a blazing furnace, escaped without even the smell of fire upon their garments. So Holy Writ teaches, but we read of no other like instance. It is only common-sense to shape our course according to what usually happens. Those who throw aside the ordinary supports to rely on miracles are doomed to fall.

How many Catholic parents whose sons and daughters are in non-Catholic colleges, know the character of the instruction which these young people at non-Catholic colleges receive? How many know the religious and moral character of the instructors and professors? Are they aware that of the books which their children must read, many are formally on the Index, while others are forbidden by the natural or the Divine laws?

They are bound in conscience to consider these details. The dangers inseparable from an environment always non-Catholic and often frankly anti-religious should give them pause. "Parents are bound by a most grave obligation to provide to the best of their ability for the religious and moral, as well as for the physical and civil

education of their children," is the language of the Canon Law. Can they entrust their children to the non-Catholic institution, and fulfil this obligation which binds under pain of grave sin? Before they choose the non-Catholic college, let them reflect that God will require the souls of their children at their hands. Here and now it may be easy to soothe the conscience with deft excuses. But what will be their plea before the judgment-seat of an omniscient and avenging God?

The Censored American Press

TWO weeks ago, Mr. Joseph De Courcy, correspondent in Mexico City of the *New York Times*, was expelled from the country. That he was treated with complete disregard of the conventions of civilized society, need not be said; one has learned to expect that from all officials of the Calles Government. They lied in answering the inquiries of the secretary of the American Embassy, and they lied to the correspondent's terrified wife, with whom he had not been allowed to communicate, and it would seem that they even lied to their own associates and division heads. The assumption of the American Government that it can deal with this low crew on a basis of justice and truth would be amusing if it were not disastrous.

Arriving in Texas, Mr. De Courcy dispatched an account of his expulsion to his newspaper. "A strict censorship, which is air-tight except for Nicaragua," he wrote, "is now in force, and no real information on conditions is permitted to be sent out either by wire or by mail." There is nothing new in that observation, for censorship has existed for months, and it is censorship of the rigid kind which proves that the Mexican Government has something to conceal. The real question is why does not the American press break through that censorship? Or, rather, why does it absolutely refuse to try to discover what is happening in Mexico?

The chief aim of a newspaper, we are informed, is to get "the story." It must know what is going on, where, and why. A censorship merely challenges its zeal and ingenuity. Now the American newspapers are well aware from the reports of refugees, that just over the border can be found the "biggest story" that has arisen since the cessation of the World War. They do not know all details, but they know that the story is there. But the situation does not challenge their zeal. Apparently they think it about as interesting as the batting averages in the Tri-State League for 1917.

More than this: since Mr. De Courcy's expulsion from Mexico, it has come to our knowledge that a complete history of the last ten months has been laid before them. It was written by an investigator whose reputation for truth and accuracy is beyond question, and whose fame as a correspondent is world-wide. With the single exception of one newspaper of restricted circulation, they have refused to publish it.

Again, the question arises. Who has forbidden the American newspapers to publish Mexico's true story?

The Catholic's Foreign Allegiance

WE are advertised by a loving friend who abides in the Middle West, to-wit, in the city of Rock Island, in the State of Illinois, that "Protestant America is gazing with suspicion on the Roman Catholic Church with its acknowledged foreign allegiance."

But let our friend present his case. His English is clear and smooth; his spelling impeccable; and he signs his name: rare phenomena in letters which present these charges.

Now that the pope of Rome has been given exclusive right to rule over the Vatican, and his temporal power restored, he is legally a monarch, and he functions as such. Roman Catholicism is now a government. The Vatican is a nation with a flag. Like other sovereign governments, it maintains diplomatic relations with most of the other nations. An important question now arises.

Our correspondent seems under the impression that the Bishop of Rome (not "the pope of Rome," a title that has no standing) has recently been restored to the temporal power possessed *de facto* and *de jure* before the usurpation by the House of Savoy. This is quite incorrect. No change has occurred. The "exclusive right to rule over the Vatican" however, was never questioned even by the usurpers, although much was done to interfere with its free exercise.

An important question now arises. How can Roman Catholics in the United States claim to be true Americans while at the same time they acknowledge allegiance to a foreign government? How can the Catholic priests, bishops and cardinals, claim to be true Americans while admittedly they are a branch of this foreign government and under its jurisdiction?

Our correspondent's question does not, perhaps, carry the importance which he attributes to it; but in any case, the answer is easily found.

The Bishop of Rome possesses a two-fold jurisdiction. One is spiritual. The other is civil. The first is world-wide; the other is local. His spiritual jurisdiction extends to his spiritual subjects in whatever part of the world they may be. His civil jurisdiction is restricted to the area over which he happens to be at present the temporal sovereign: over the Vatican with its grounds, and the Basilica of St. Peter's.

Every Catholic American acknowledges allegiance in matters of Faith and morals to his spiritual sovereign, the Bishop of Rome. To the Bishop of Rome in his capacity as head of a temporal sovereignty, he owes no allegiance whatever. His sole and exclusive civil allegiance is to his State and to the United States.

Therefore, between the Catholic's civil allegiance to his State and to the United States, and his spiritual allegiance to the Bishop of Rome, there can be no conflict. The two allegiances are paid in two different spheres of sovereignty. When the Bishop of Rome rules in matters of Faith or morals, the Catholic American obeys. Assuming the impossible, should the Bishop of Rome legislate in civil matters for the United States, or any State, he would exceed his authority, and the Catholic American would disavow the act.

If the Roman Catholic Church in this country is truly American in spirit, why does it not cast off all foreign connections?

It has no "foreign connections" in the sense that it bows to a foreign civil jurisdiction, and therefore none to cast off. Its connections with the Bishop of Rome are neither national nor international, but spiritual, and essential to its existence. Nor is its spirit "truly American." It is, however, "truly Christian."

Why does it not break off all connections with the Papal Government and place itself under an American head who would acknowledge no authority outside the boundaries of the United States?

Because Christ did not ordain that his Church should be under "an American head," but under His Vicar, whether Peter the Jew, Adrian the Englishman, or Pius, the eleventh of the name, the Italian. Nor is it ordained of Christ that His Church should be organized on national lines. He made no distinction between Jew or Gentile, Roman or Greek, and His followers, giving all due civil allegiance to the civil power under which they live, give their spiritual allegiance to His Vicar.

Why does it not drop the name of "Roman" which savors of foreign allegiance, and call itself the American Catholic Church?

Because it is *not* "the American Catholic Church." Nor is its proper name "the Roman Catholic Church," a title generally used in this country by its opponents. In official documents she is generally styled simply "the Church," "the holy Church," or in the language of the Dogmatic Constitution of the Council of the Vatican, "the holy Catholic Apostolic Roman Church."

One grows weary of this eternal carping at the alleged disloyalty of Catholics to their civil duties. It is not confined to the United States or to any century. It began when the Jews accused Our Lord of teaching the people not to pay tribute, and it is repeated wherever the idea that men owe their highest allegiance to the State is found. God, after all, as Chesterton somewhere remarks, is a foreigner, but for all that our supreme allegiance is to Him, and to His Vicars appointed by Him to rule in the spiritual and civil orders.

Crabitès, Smith, and the Constitution

ONE Judge Pierre Crabitès, now nursing a broken knee-cap in a hospital in Cairo, writes in a recent number of the *Outlook* that "Al Smith owes it to the faith of his fathers to retire from this race," since his election, which the Judge considers probable, "would be detrimental to the interests of his religion."

Mr. Meredith Nicholson, of Indiana, made the same suggestions some months ago, on the ground, however, that were Mr. Smith nominated the campaign would stir up a bitterness equivalent to a civil war.

But if civil war is necessary to establish the validity of the Sixth Article of the Constitution, it may as well come at this time as later. The Constitution provides that "no religious test shall ever be required as a qualification to any office or public trust under the United States." The invitations to Mr. Smith to retire are based either on a conviction that the Sixth Article cannot be enforced, or on the Ku Klux Klan contention that it should not be en-

forced. The Governor of New York might retire for a number of reasons; but he cannot decline the nomination on the ground that he is a Catholic. As an American, it is his duty as well as ours, to defend the Constitution, and as a man of honor he cannot yield to yelping bigotry.

The Catholic Church is not in the least interested in the candidacy of Mr. Smith, but many Americans, non-Catholic and Catholic, are deeply interested in the preservation of the Constitution.

Mr. McAdoo on Natural Rights

AT a meeting of the Institute of Public Affairs at Charlottesville, Va., on August 13, Mr. William G. McAdoo brandished his doughty spear and rode full tilt against the doctrine of natural rights. Mr. McAdoo will have none of that anarchy which contends that "there are rights which are sacred from interference by society, even when acting in its Constitution-making capacity." That is a theory "which flourished in the seventeenth century among the medieval schoolmen, but which had already been outgrown by leading thinkers of the era when our Constitution was framed." Mr. McAdoo rejects it. In his opinion, there is no right which the State may not curtail or destroy.

It is clear that Mr. McAdoo is here voicing a philosophy imported from Germany where it had been popularized by Hegel. But from the dawn of Christianity, which disclosed the incompatibility of the omnipotent State with the dignity of man, Christian philosophers have taught that certain rights inhered in every human being by reason of his very nature. Developed by St. Thomas and succeeding theologians, the doctrine was used with telling effect by Blessed Robert Bellarmine against James I, the defender of the Divine right of kings, and by Suarez, the Spanish theologian, in propounding his theories of the origin and nature of the State. In the seventeenth century it became popular, not among medieval schoolmen, all of whom were then in their graves, Mr. McAdoo, long before, but among the English Whigs, from whom, largely, this Catholic doctrine became known to the Founders of the Republic. It is clearly contained in the Declaration of Independence, and there is no reason to believe that in the eleven years which elapsed between the Declaration and the framing of the Constitution in 1787, "the leading thinkers" in this country rejected the doctrine which they had accepted in 1776. Man, they thought, possessed rights not flowing from the State, nor revocable by it, but conferred by Almighty God, and in their nature "unalienable."

Mr. McAdoo's assertion that they later rejected this doctrine is an assumption which cannot be sustained. They believed, as every American who inherits their spirit believes, that if no right is free from interference by the State, man is not a free being but a serf whose life, liberty and pursuit of happiness are at the mercy of any political majority. Mr. McAdoo's theory must logically culminate in an absolutism which destroys the foundation on which this Republic rests.

Streams and Currents at Lansing

JOHN LAFARGE, S.J.

DURING the week of August 1 to 6 at Lansing and East Lansing, Michigan, there took place the greatest assemblage of students of the problem of rural life that has yet been seen in the United States. The seventieth anniversary of the Michigan State College of Agriculture (the oldest modern American agricultural college) coincided with the tenth anniversary of the American Country Life Association. At the same time there was held the first American session of the International Country Life Association, the National Conference of Master Farmers, and the fifth annual convention of the National Catholic Rural Life Conference. Except for the last mentioned, the meetings were held in East Lansing at the Michigan State College, where the visitors received the cordial welcome of President Kenyon L. Butterfield, who is also the President and Founder of the American Country Life Association. Through his zeal and great organizing capacity the marshaling of so many forces towards the study of the assigned topic "The Relation of Farm Income to Farm Life" was made possible.

The meetings of the Catholic Rural Life Conference were held at the Hotel Olds in Lansing. Time was not lost in generalities, but the discussions went straight to practical conclusions. The two days' program was concentrated on two or three practical works for the benefit of rural parishes, which have already been set on foot by the Conference and have proved fruitful by experience. In his opening address, Father A. J. Luckey, of Manhattan, Kansas, the President of the Conference, stressed the importance of a flourishing rural parish not only for the country itself, but for the city parishes that are fed therefrom.

In her report on religious vacation schools, Miss Margaret Lynch, of the National Catholic Welfare Conference in Washington, showed the development of these schools in the short time they have been working. Over three hundred localities have made use of this effective means for reviving lost Faith, preparing children and adults for the sacraments, and paving the way for the renewal of life in rural parishes. "We shall never rest content," remarked Miss Lynch, "until every Catholic child is in a Catholic school, but in the meanwhile let us set ourselves to the great task of giving each child an opportunity to have intensive Catholic teaching for at least three weeks each year." Miss Kathryn Williams, of Milwaukee, urged the training for this apostleship of Catholic college women, and the splendid example of the National Council of Catholic Women and the Catholic Instruction League was commended.

In order, however, to meet the needs of Catholic rural parishes, it is not enough merely to discuss matters at a national meeting. Only by the holding of diocesan and

even district conferences can most people profit by them and lend the help of their personal experiences. The discussion of local or diocesan conferences formed the main topic for the second day, being led by Father W. H. Bishop, of Maryland. The speaker expressed the wish, which was embodied in the resolutions of the Convention, that such conferences should become part of the annual program of every American diocese where the conditions of the country parish demand special consideration. Where already undertaken, as in Baltimore, Belleville, Portland (Oregon) and other dioceses, they have enabled the clergy and laity to participate in the practical discussions of ways and means that affect both the salvation of souls and the matter of daily bread.

A valuable instance of such suggestions put into effect was given by Father F. A. Schwab, C.S.S.P., who showed how the plan of the consolidated parish coped with peculiarly difficult conditions in Arkansas. Father M. B. Schiltz, of Panama, Iowa, described the workings of a singularly successful parish community organization, by which young and old, of both sexes, were trained to work for the building up of the spiritual and social life of the parish. Father W. P. McDermott, of Racine, Wis., proved the feasibility of the parish-credit union, so familiar in European rural parishes, as a powerful aid to thrift and stability. Prof. James W. Hayward, of the University of Notre Dame, told of the exceptional opportunities offered to Catholic young men by the Department of Agriculture of that University, and extended the invitation to the Conference to meet next year at Notre Dame, an invitation which was gladly accepted. Plans were made for the reorganization of *Catholic Rural Life*, the monthly publication of the Conference.

The spiritual character of Catholic social work appeared to advantage in connection with the more general discussions at East Lansing. Over six hundred delegates, representing one hundred and eighty organizations, and eighteen foreign nations, were present at the sessions held in the spacious halls of the Michigan State College. There appeared to be a current sentiment that the decisive turning point of agriculture has arrived in this country. Since the year 1920, when for the first time in our history, after one hundred years of marvelous expansion, there has shown itself an absolute decline in the number of persons operating the land, the future of American agriculture remains an enigma. The farmer as a class, as a great constituent element of our population, is on the wane. Will American farming as a career, as a vocation or profession, also go by the board, swept away by the industrial expansion of the United States?

The international delegates, as a rule, who gave short but interesting glimpses of conditions in their respective

countries, were not confronted by quite the same enigma as we in the United States. Despite all migration to the foreign cities, farming in most of the lands that they represented is still identified with a solidly established class, in some countries an overwhelming majority. Rural life for them may need improvement, but its existence is hardly questioned. With us the very existence of agriculture as a career is a matter of uncertainty for millions now engaged in it. Rural life as such bids fair to disappear from some sections of our country, which, though blest with considerable agricultural prosperity in the past, are not so favored when it comes to competing with the nation as a whole. And with the decay of agriculture in these doubtful States comes the decay of countless small towns and even smaller cities. Yet the backward movement to the land increased from 880,000 in 1922 to 1,396,000 in 1924.

The numerous speakers, from home and from abroad, wrestled with this vexing question, though most of them were optimistic in their conclusions. After all, as was pointed out by that veteran student of the age-old problem, Dr. Liberty Hyde Bailey, who spoke at the Convention banquet on August 3, one can hardly expect to sum up in a few sentences all the changes that affect the oldest and most widespread of all human activities, the concern of thousands of years and billions of human beings. Not for twenty-five years, in his opinion, could any sort of synthesis be offered of the agricultural situation in the United States as a whole.

If any general stream of thought might be noted in the variety of discussions, it would appear to have been that the farming class, as an established state of life, as the hereditary occupation of a stable social group, is giving way to farming as a technical vocation or profession. Hence it is no longer a question of apprenticeship to an unwelcome task, learned by traditional methods, but a matter of scientific, technical training, acquired by a union of theory and practice, similar to engineering, industrial chemistry, or any other technical occupation. As President C. W. Pugsley, of the South Dakota State Agricultural College, pointed out in a clear review of the whole situation in his open-air address to the Michigan Farmers' Association, the farmer of the early pioneer class was often not a farmer at all, he was an all-round "domestic economist." The farmer of today is coming to be a specialist, a man who takes up agriculture from free choice, not because he was "raised that way." He will choose his soil and his habitat with expert consideration of its fitness for specialized production. Nor will he consider himself successful unless he attains a high standard of living, and is able to leave his farm in better condition than when he found it.

If our nation is not to fall into the fatal alternative of a peonized form of purely industrial agriculture, placed on a wholly capital-and-labor basis, the handicaps must be overcome which threaten farming as an attractive and possible technical career for ambitious young men. The many speakers pointed out the grave economic questions to be debated and solved. There is the nation-wide

competition of urban industry with country life, and of more favored with less favored regions. There is the question how far national business interests will recognize the inevitable human domestic factors that must be reckoned with if this side of the national prosperity is to be sustained. There is the intricate cooperative problem, with its need on the one hand of capital, and of constructive, not demoralizing legislation, with the still graver need of intelligent citizenship and character on the other. International marketing looms up uncomfortably, and one speaker reminded the assemblage how few representatives the United States has in the foreign field to take note of the foreign markets at first-hand. Hence the practical value of international agricultural associations.

But with all given aid on the economic and legislative line, the fundamental problem was seen to remain that of the education of the individual, particularly that of the young. Apart from purely technical education, speakers emphasized the need of educating rural youth to strength of character, and just appreciation of *all* the values of life, not excluding the urban as well as the rural, the spiritual as well as the material, if agriculture is to hold its own as a vocation. The stress placed by practically all the speakers on the spiritual, whether in the form of religious worship or in the form of character training and moral education, showed that by a long process of close reasoning and hard experience the mentors of rural life in this country have come to abandon a purely material solution of the problem as untenable, and are coming to an awakened consciousness that spiritual and moral forces cannot be left out of consideration.

Hence not only at the Catholic Rural Life Conference, but at all the sessions at the State College, a cordial reception was given to the "gospel" preached by the Hon. Paul deVuyst, Director General of Agriculture in Belgium, who was also the originator of the International Country Life Association. M. deVuyst placed the emphasis on family life, considered from the purely Christian point of view, as the heart of the whole question. "Begin from the beginning," was his incessant demand. The family question is the beginning of the whole social question in any line. He insisted that family pedagogy, the proper training of parents, future as well as actual, is the beginning of the education of the family. A special paper, sketching briefly the views of this fervent Catholic statesman and champion of Catholic education, will appear in a future issue.

A message from Canon Luytgaerens, Director General of the famous Belgian *Boerenbond*, or national Catholic farmers' organization, was read to the International Assembly by the Rev. Dr. O'Hara, Secretary and founder of the Catholic Rural Life Conference. The amazing development of the Belgian *Boerenbond* shows how profoundly the idea of family training has taken root in Belgium. If agriculture is to keep its place as a basic occupation and an attractive vocational career in this country, the wise counsel of Belgium must be followed, and the rural family preserved as the cornerstone of American religion and prosperity.

Trade Unions and Politics

DAVID GOLDSTEIN

(Second article.)

FROM the circumstance that we have a nation-wide case of Socialist, political trade unions that makes an assault upon our national standards to deal with, it may some day seem advisable to appeal to legislation like to that embodied in the British Trade Unions and Trade Disputes Act, presented in my article last week. I refer to the Amalgamated Clothing Workers of America. This organization claims a membership of about 150,000, out of a total of around 170,000 workers in the clothing industry of the United States and Canada. It began its existence as a secession body from the United Garment Workers of America, an organization affiliated with the American Federation of Labor. Since it was a "dual union" in the clothing trade, it was refused admission into the Federation. The writer was told in 1919, by General-Secretary B. A. Larger, of the United Garment Workers of America, that this secession had its inception in racial, religious and Socialist propaganda. Secretary Larger said—"It was the Socialist Party that started it....The Rand School and Abe Kahn of the *Daily Forward* were behind the whole scheme. I deplore the fact that the Socialists through their Jewish members injected the race question" into the clothing trade and so divided the workers. This opinion as to race antagonism was substantiated by the official organ of the Garment Workers Union. I quote:

This was shown by the sentiments of the Jewish radical press at the time the secession movement was brewing. The gentle members of the United Garment Workers of America were subjected to the severest criticism for their alleged indifference to the welfare of the Jewish tailors and efforts were made to show how much better would be the tailors and the organization if under Jewish leadership (*Garment Worker*, N. Y., Oct. 17, 1919).

It is evident that the seceders took away some very efficient and energetic organizers for they got a grip on the craftsmen of the industry that the Amalgamated still holds. It is true that this "dual union" came into existence when trade was brisk, due largely to the orders placed by Great Britain in the United States for clothing during the World War. Their methods of securing recruits from the parent union were said to be questionable—as lurid as the Socialist principles adopted as the basis of the Amalgamated. Yet, it must be acknowledged that so far as its genuine trade-union features are concerned, they have greatly benefited the clothing workers of the country. The Amalgamated did much towards eliminating the sweat-shop practices. It secured trade agreements in about ninety per cent of the clothing shops and it reduced the hours of labor to forty-four per week. It forced the manufacturers into the acceptance of an elaborate system of adjusting within the craft the differences that are practically continuous among tailors. Its experiments in banking and housing are of interest to

all because of the possible improvement of the lot of wage-earners.

Nevertheless, a quarrel with it is greatly to be urged because of its activities upon the principle of "class consciousness." This Socialist basis separates the organization from all sympathy with sound Americanism. The Socialist preamble of the Amalgamated is carried out in its numerous publications, and its "class conscious" political activities constitute a continuous assault upon civil liberty and the right of conscience. The Amalgamated issues seven publications in different languages. Running through all these issues its trade matters and union news are vitiated by sentiments utterly out of harmony with loyalty to our basic principles and defiant of things patriotic and religious. In addition, the Amalgamated is credited with having responded with the finance solicited to launch the radical Italian daily, *Il Nuovo Mondo* and it boasts of its liberal donations to keep afloat the *Leader* (weekly, N. Y. Socialist Party), the *Socialist Review* (monthly), the *Messenger* and the *Emancipator* (two Negro Socialist publications), and the *Naye Welt* (Yiddish Socialist).

The Amalgamated issues an annual *Illustrated Almanac*. Its material make-up shows an excellent quality of workmanship, quite in contrast to much of its mental material which is crass in thought and vulgar in spirit. In historic perspective, it exhibits the deadly dullness of the Socialist type. A sample of its materialistic viewpoint comes under the title, "Characters In Human Drama": "Did Moses live? Perhaps not! It is not impossible that he was only a political character created by the genius of his race." Jesus? "Intentionally he was a social revolutionary." Karl Marx? He is the ideal "leader in thought and action"—"There is no other who has inspired so many millions of human beings to a more contentious and inspiring living, Karl Marx the builder and master mind of the purposeful labor movement." (*Illustrated Almanac*, 1924).

The Amalgamated aids in financing the Rand School which is designated as a "school center" where its members are given courses at the expense of the organization. Funds are also furnished for the Modern (Ferrer) School where libertarianism is propagated. The Amalgamated has established an Educational Department of its own, a sort of a "labor college." Members are taught English, arithmetic, and parliamentary law; courses are given on the labor movement, philosophy and psychology. Upon its dogma that "life is not eternal" (*Advance*, Jan. 22, 1926) it declares the purpose of this Department of Education to be the "crystallization of the class consciousness of the workers" (*Proceedings*, Chicago Convention, 1922, page 245).

Thus the Amalgamated goes rapidly forward towards its aim—"the crystallization of the class consciousness of the workers"—by bending the mind of its students to look upon the belief in God as a denial of the scientific outlook upon human society; upon the belief in religion as a denial of the origin of man in the mechanistic forces acting and re-acting throughout eons and eons of time; upon a belief in free will and its correlative belief in personal responsibility and moral accountability as an atavistic fear of a mythological concept which is fostered today to keep workers from realizing that they do what they do only because economic conditions, heredity, environment and society in general compel all their acts; upon morals as mere class conventionalities which society unjustly imposes upon workers and that these conventions will change with the inevitable change of "capitalism" to Socialism; to look upon the incoming Socialist society with its materialistic standards of life as the ideal life to be striven for at all hazards. I submit that a labor organization has gone far and away from its legitimate sphere of action when its labor college is established and supported for these purposes. No man may estimate the damage being done to our America by this stultification of human reason.

In its book reviews, the Amalgamated's publications make liberal use of the atheistic twist of thought and imagination, familiar to all readers of red literature, so that writings not of their kind are tarred with their own stick before they come to the notice of these garment workers. The other day I came across this sample in a review of a book after their own heart, "Socialist Thought Through the Ages." As an alleged matter of history it makes out a horrible case against the Catholic Church to bolster up its contention that private property rather than religion is the chief concern of the Pope:

Wycliff came under the Papal ban not because he attacked the Vatican's religious power, but because he attacked its economic power. But when he went on to affirm that nobody, not even the Pope, has an absolute or indefeasible title to private property, the Papacy, shaken to its very foundations, instantly excommunicated him and pursued him to the grave, and even beyond the grave, with a relentless and implacable hatred for which history has few parallels. (The *Advance*, N. Y. June 10, 1927).

By a use of common sense a man must know that his own opinion as to the meaning of Divine Law is no better than that of the other fellow. So a Catholic is satisfied only with the authority of Christ's ambassadors on earth to tell what God says he must believe in matters of faith and morals. Wycliff's teachings were condemned but he himself was treated with gentle consideration and an eminent authority says Wycliff died whilst hearing Mass, in "apparent communion with the Church."

The Amalgamated puts itself in practical opposition to the celebration of the American Labor Day, in September, which, in response to public opinion, due to the desire of American trade unions, has been legalized in every State and territory in our country, save Wyoming and the Philippine Islands. Together with other Socialist bodies, the tailors celebrate May 1, International Labor Day. The

clothing factories are compelled to close on May 1, since the Amalgamated threatens with a fine any one of its 150,000 members who would dare to work on that day.

The tenets of Socialism also set the standard by which this organization determines its attitude relative to foreign affairs just as it does toward the country in which its members live and earn their livelihood. Logically, of course, it stood by the Socialists of Italy when they took control of the factories, raising aloft the red flag after they had "locked out the employers," the factory owners. The Amalgamated wanted to *show the world* its approval of these factory revolts, so their President visited Italy and gave confidence and courage to these confiscators of private property and enemies of Italy. Reporting this visit to the Chicago Convention of the Amalgamated, President Hillman aroused the delegates to a high pitch of red-enthusiasm:

In Rome I was doubly welcome, the Secretary of the Metal Workers Union gave me a letter, the only key to open the gates of the factory (laughter). With my Italian comrades I landed in front of the factory, which looked attractive because of the fine red flag which adorned the building and the red sentinel who was keeping watch (applause). I stayed for lunch with the members of the factory council. The Council then took me through the factory. The first thing that attracted my attention was a series of inscriptions on the walls, including the Soviet emblem. (Applause). *Proceedings*. 1922 Convention, page 426).

Its love for Soviet Russia resulted in something besides a presidential visit and applause for the sickle and hammer of the reddest of the reds. The Amalgamated organized the Russian-American Industrial Corporation with its initial investment of \$300,000.00 to finance the manufacture of clothing in Russia, in order "to announce our public support of the largest workers' government in the world, at a time when it was under fire of malicious and destructive attack." ("Documentary History A. C. W. of A. 1924-1926." Page 155.)

The Amalgamated takes the A. F. of L. to task because of its stand against Sovietism, declaring that all "enlightened trade unionists stand by Russia" (*Advance*, N. Y. April 21, 1922). Again, it would play the prophet and voice the future orator who "recalls with pain the antagonism of the official labor movement towards the only labor government in the world—the Government of Soviet Russia." (*Advance*, August 31, 1923).

More recently, with the advent of Calles into office, the Amalgamated rejoices that Soviet Russia is no longer the only "labor government in the world" since Mexico also has a real proletarian government with the "only labor president on the American continent." It points the finger of scorn to the "old labor movement in the United States." It "has not yet found the courage to organize a labor party, but the young labor movement of Mexico already has such a party and is the greatest political power in the country." (*Advance*, March 20, 1925).

None but the sweetest words of praise for Calles and his Socialist administration in Mexico can be found in any one of the many articles on the subject in the official organs of the Amalgamated. So it is that its un-Ameri-



can sympathy is carried into the hearts of its members, many of whom have not the English language, and at the same time, irreligion is fostered. Hoary old lies, still doing duty in anti-Catholic writings, are dug up in proof that the "powerful Church" in Mexico had been first and foremost amongst "the forces of reaction," it stood against "confiscation of the churches, separation of church from state, abolition of the inquisition and the established freedom of religion, speech, press and assembly." (*Advance*, March 20, 1925). So it is that the Catholic Church is singled out as the object of special attack, she is designated as "the reactionary of all reactionaries"!

Shall it not be said upon the consideration of the incontrovertible facts here presented that we have an ostensible trade-union body which functions far and away from those activities proper to an organization made up of wage-earning men and women in America? And is it too far-fetched to visualize a time when those Americans who abhor the necessity of supporting Socialist propaganda because of the necessity of earning their living shall be assured, if necessary by legislative enactment similar to that of the British Trade Unions and Trade Disputes Act, that political slavery is at an end for members of those political trade unions whose desire is that the red flag shall supplant the Stars and Stripes?

Yet, this is not the whole story of how the red unions compel tribute from loyal Americans to the end that Red Caesar may claim dominion over here. The Amalgamated lays claim to some 150,000 members and its federation with Socialist unions of the needle trades brings the numbers up to some 400,000 men and women, the vast majority of whom, although disloyal to American principles and ideals, receive the benefits and the protection secured by Old Glory. "One Big Union in the Needle Trades," is their war cry! Having control of ninety per cent of the clothing shops, thus compelling ninety per cent of the tailors to belong to the Amalgamated, they virtually close up the craft so that the minority—Democrats and Republicans—who stand for Washington and the Star Spangled Banner must pay for the political campaigns of "One Big Union" whose ideal is Moscow and whose emblem is the sickle and hammer on the Red Banner of World Revolution.

This is not all, though it is quite enough! Devout Christians and Orthodox Jews, the minority in the Amalgamated, pay for the vulgar flood of atheism from their press and platform that creeps higher and higher stifling the common-sense of the majority, thus corrupting their minds for the doing of those irrational deeds that still hold Russia in thrall.

Even more, no purchaser of garments made by this tailors' union escapes paying indirect tribute to their Red Caesar, for the spreading of anti-Americanism.

There is a remedy for this evil, one sure cure! It lies in the cultivation of a right public opinion so wholesome and so strong as to uproot this cankerous growth from our wage-earning bodies. My hope is that the British method will not be necessary in America.

Fianna Fail Takes the Oath

FRANCIS TALBOT, S.J.

IN one of the theatrical successes of last winter, the actors left the stage and carried on part of the action of the play down among the spectators. Just the reverse has happened in the latest act of the age-old drama of Ireland. The actors in the play have been Mr. Cosgrave and those who with him have established and developed the Irish Free State. Since 1922, they have occupied the national stage completely and have worked out the action of the drama as they pleased. The spectators have been Mr. De Valera and his adherents. These have booed and hissed the play and the players, they have risen in repeated protest against the successive scenes, they have exhausted every possible means that spectators could use to have the play stopped. During the second week of August, when the drama seemed to them to have passed all the limits of endurance, they decided that they could remain spectators no longer. They marched up on the stage in a body and announced that henceforth they would be the actors in the play. They could do this by making a short leap over a single barrier, the oath of allegiance.

The decision of the Fianna Fail deputies to subscribe to the oath of allegiance and to assume their constitutional places in the Dail Eireann was as unexpected as it was significant. After the treaty with England had been accepted in the Dail by a vote of 64 to 57, in January, 1922, Mr. De Valera and the Sinn Fein Republicans abstained from taking any further part in the proceedings of the Dail. While the deputies who had ratified the treaty proceeded with the writing of a constitution and the establishment of the Free State, the Sinn Fein deputies declared themselves irrevocably opposed to the acceptance of any compromise and pledged themselves anew to the ideal of an Irish republic, wholly free and independent, completely cut off from the British Empire. On this issue, the Civil War in Ireland was fought out. This issue, likewise, has kept the twenty-six Counties in a state of political turmoil and has prevented the economic and social development of the country during the years intervening since 1922.

By its policy of abstention from the proceedings in the Dail, the Sinn Fein Republican party permitted the Free State Government to mould the country as it willed. It deprived a considerable portion of the electorate of due representation in the legislative assemblies. Such a boycott of the Free State was not only justifiable in the minds of the Republicans but was absolutely essential for the salvation of the Irish national spirit. However noble were the motives that inspired the policy, the methods employed were not such as would bring success. The Free State Government waxed stronger year by year and the Republican irreconcilables grew fewer and feebler.

In order to save the Republican cause in Ireland, Eamon De Valera proposed at the Ard Fheis, in March, 1926, a new policy. While reaffirming his loyalty to the Irish Republic and to that alone, he urged that a com-

promise be made by which the Republican deputies would declare themselves willing to take part in the Free State Dail provided they would not be obliged to subscribe to the oath of allegiance which had been interpreted as obligatory for entry into the Dail. The Sinn Fein organization, under the authority of Miss Mary MacSwiney, refusing to swerve the minutest fraction from its policy and program, rejected Mr. De Valera's proposal. Thereupon he walked out of the Sinn Fein councils and led with him the important part of the councilors. This split among the Republicans was covered over on the surface, but every one of a rank higher than a corporal knew that it was complete and decisive. Miss MacSwiney knew, even more clearly than Mr. De Valera, whither his step would lead. She foresaw the ultimate consequences of this first compromise and she began then, and has continued, to condemn and to repudiate it.

After his withdrawal from the original Sinn Fein, Mr. De Valera organized his Fianna Fail party on the basis of his proposal at the Ard Fheis. His rallying cry was the abolition of the oath. With that removed, he professed his willingness to discontinue the policy of abstention from the Dail. He became the center of a new and vigorous Republican party. His popular influence grew greater than it had been since 1921. When he came to the United States this spring, he was tendered ovations on a tremendous scale. At the General Elections in June last, his party trailed the Government party by just a few deputies.

Throughout his campaign, Mr. De Valera concentrated all his efforts on one point, that of removing the oath as a test for public office. He drew up a program of his policies on the internal reforms of Ireland and on its external relationships, but he was prepared to postpone discussion of these until after the oath was held non-obligatory. He anathematized the oath itself, he denounced those who subscribed to it as traitors, and he pledged himself never to take it under any contingencies. In this he was sincere and, in comparison to his followers in the United States, quite temperate. Examining the files which I have kept, I find that no word was considered too vile, no invective was sufficiently virulent, no cartoon too repulsive in order to show detestation of this oath and contempt for the despicable cowards who accepted it.

When I record these facts, I have no desire either to blame or to defend Mr. De Valera in his final acceptance of the oath of allegiance on August 11. Every man has as much right, as the saying goes, to change his mind as his shirt, and sometimes more necessity. Whether he has broken faith with his followers is a question for his followers to determine. Whether he has violated his conscience, is a matter for himself to decide. His action may not have been consistent; but it was a brave action. More than that, his entry into the Dail is the most significant occurrence in the history of Ireland since his exit from the Dail in 1922.

As far as I may judge from the available facts, the decision of the Fianna Fail delegates to accept the oath was based on two considerations. The first of these was the

interpretation to be given to the oath. Heretofore, they had considered the oath a binding agreement that made them subjects of King George, that was equivalently a repudiation of the ideal of an Irish Republic, that was a matter of conscience. They had regarded the oath far more seriously than had any one of the Free State officials. They have now reversed this view and have declared that the oath "has no binding significance in conscience or law," that it is "merely an empty political formula the Deputies could conscientiously sign without becoming involved or involving their nation in obligations of loyalty to the English Crown." It is to be regretted that, since they have finally reached this decision, they did not reach it in 1922.

The second element that led to the acceptance of the oath by Fianna Fail, as well as to the new interpretation of the oath, was that of political expediency. This resulted from a curious series of moves and countermoves during the past two months. After the General Election, the Fianna Fail deputies presented themselves at the convocation of the Dail, refused to subscribe to the oath, and were, by a gesture, physically prevented from entering the Dail chambers. Here were grounds for a judicial appeal and Mr. De Valera introduced the case into the courts. His next move was based on Articles 47 and 48 in the Free State Constitution which related to the Initiative and Referendum. Through these articles, he hoped to be able to force a constitutional amendment abolishing the oath or modifying it in such a manner that the taking of it would not violate his conscience. His third plan was a vigorous campaign to educate the voters for the next election.

On his side, Mr. Cosgrave, though he had but a small majority, forced through the Dail three bills of the greatest importance. The Public Safety Act, which was introduced after the assassination of Vice-President O'Higgins, was a severe penal measure that might have been invoked against all Republicans. The second bill was designed to amend those articles in the Constitution which Mr. De Valera had invoked for the abolition of the oath. Finally, and most directly, a bill was presented which enacted that every candidate for election to the Dail must pledge himself, as a preliminary for becoming eligible even as a candidate, to accept the oath and to take his place in the Dail in the event of his election. By these measures, the Government completely boxed Fianna Fail. It took away the constitutional and the popular appeal; it left none but the appeal to arms. What is more, the Government was strong enough to force these bills through the successive readings in the Dail and to obtain their ratification by the Senate.

If Mr. Cosgrave wished to exterminate the Fianna Fail movement by this legislation, he used too strong a charge of dynamite. If he wished to drive their deputies into the Dail, he endangered his own position, for by their entry his days as President would be numbered. The effect of these coercive measures of the Republicans could have been many. As so often occurs in Ireland, the most

unexpected possibility became a fact. Mr. De Valera and the Fianna Fail deputies made the tremendous discovery that the oath was meaningless.

Exasperated by the aggression of their opponents, forced by a political and national expediency, they decided that they had no alternative but that of subscribing to the formula which they had so repeatedly and so scorn-

fully repudiated. For a greater good they would suffer a lesser evil. By a verbal confession of defeat, they would achieve an ultimate victory. By capitulating, they would begin a counter-offensive. For, by their entry into the Free State Dail, the Fianna Fail deputies hope not only to guide the future conduct of Ireland but even more to nullify the legislation which created the Free State.

The Turning Point

EDWARD J. LYNG

THERE are few subjects of ecclesiastical interest in America which offer a wider field for spiritual effort and success, and, at the same time, there is no question vexing the minds of the hierarchy and of the clergy in general that is more acute, than the Italian question. At first blush these assertions seem to be contradictory but upon closer inspection it will be found that there is no conflict of truth and that rather they are interdependent for their meaning and solution. Frequently the Italian question is discussed, analyzed, debated and eventually dispatched with as much concern as the unsympathetic bring to the consideration of a problem that requires vigorous application and abounding zeal.

It might be asked why the subject should be again brought up at all since so many worthy scribes have devoted such reservoirs of ink and reams of paper in setting forth their ideas. Apart from personal enthusiasm, the only justification for re-opening a subject which bristles with doubt is the complete change and the undeniable revival which are apparent in all groups of Italian people in America. The casual visitor to an Italian settlement and the most indifferent tyro in settlement work will advance the same conviction that a change, real, palpable and profound, is going on at the present time among the natives of Italy upon our shores and their American offspring.

Restrictive immigration has been more noticeable and more keenly felt among the Italians than any other class of Europeans who are accustomed to find in America a haven of safety and the golden land of opportunity. For almost four years the law has been in operation, with the result that conditions that prevailed less than a decade ago have changed. The work of Americanization which we emphasize here can mean only one thing, viz, assimilation of the habits, thoughts, principles, ideals and the spirit of our land. This has been less hampered because of the ease with which the new immigrant and his children have risen to the foremost ranks of civic life. Time was when the Italian and his child were segregated and isolated not only geographically and ethnically but even industrially and, sad to say, religiously, so that being thrown back upon the customs of their own country and upon certain familiar practices of religion, they did not actually measure up to the standards of Catholicism or citizenship as conceived in America.

This condition of affairs cannot be said to have really fostered the spirit of religion in the Italian immigrant or his children; as a result, many thousands of them for a superabundance of reasons drifted away from the moorings of religion. Great insistence was and is, perhaps, today laid upon street processions and extravagant devotions about statues, streets in gala array with varicolored lights and gay festoons of flowers intertwined with the national colors of America and Italy, the vigorous blare of noisy bands that upon every occasion seem to select secular and spirited music in preference to the somber and impressive notes of the religious composers. All these, we claim, had and have a tendency to produce a distinctly artificial relation to the Church and the Sacraments, and to create the impression that the accidental and the non-essential features of religion made up for virtue, piety and the practices of Faith. Let it not be imagined that we decry the outbursts of the patriotic and romantic soul of the Italian as expressed in pyrotechnics, or the sheen and shimmer of the silken flag; but experience has proven that these mere worldly trappings are no substitute for the virile and practical Catholicism of America.

Religion, pure and undefiled, as we in America are accustomed to practise it, gives expression in regular attendance at Mass on prescribed days, frequent Communion, in attendance *en masse* of a parish at Lenten devotions, Forty Hours' devotions, novenas, tridiums and other special devotions of the Church not of strict obligation. These are the earmarks of a well-organized parish in any of the large cities of America. They form the background of the religious life of every worthwhile parish. These are the simple methods by which the spiritual nourishment of the Church is communicated to the souls of her children to strengthen them in their everyday conduct and to stimulate in them piety, devotion and faith. It may be said that this is the typical religion of our country. Fellow-citizens who are devoid of bigotry and prejudice, recognize the wealth of faith possessed by Catholics when they behold these great outpourings of the Catholic population at all great religious ceremonies. Rarely does the Church arrange to call together great concourses of people, but whenever the authorities see fit to give a demonstration of Faith, as for instance at the Eucharistic Congress in Chicago last June and the Sesqui-Centennial Mass at the Stadium in Philadelphia

last October, the entire nation witnesses an orderly and dignified procession of the hierarchy, the clergy, the sisterhoods, brotherhoods and the laity in general in a manifestation of love of God, of profound faith and unaffected devotion.

The foregoing will be easily recognized as the method pursued by the Church in the development of the spiritual life of her children. Too great stress cannot be laid upon the essential features of religion while the non-essentials such as parades, street processions, banners, fireworks, bands and cumbersome statues will be viewed only as the evidences of fervor. Had we more of the former and less of the latter in the treatment of the Italian question during the past fifty years there would be greater fidelity in America upon the part of the Italian and his children and fewer defections.

Despite what might be interpreted as an indictment, we can confidently say that a turning-point has been reached in Italian affairs in our country within very recent times. The restriction of immigration has contributed partially but not entirely. The grace of God is undoubtedly at work and the wholesale assimilation of the Italian and his children to American ways of thinking and acting have also had their share in the visible Church. Not the least among the factors at work in the land is the spirit of Il Duce Benito Mussolini, whose energetic personality and vigorous grasp of international affairs have done much to strengthen the national pride and the better instincts of his countrymen in this country.

Sufficient examples have been given of Mussolini's sincere desire to stimulate the piety and religious instincts of his people in every part of the world. A few instances may not be amiss. The Italian consul of one of the largest cities in the East, some two years ago, told the writer that upon the occasion of his visit to Italy a year previous, Il Duce told him that the instructions which were given to every Ambassador representing the sovereignty of Italy and to every Consul representing the commercial interests of his Government were that they represented not only the Government but also the religion of Italy. Even more, officials of Italian societies organized in the United States whenever visiting the homeland and favored by an interview with Mussolini were questioned regarding their affiliation or non-affiliation with the Church and were also cautioned that the safety and the success of the Italian people in foreign lands depended upon their loyalty to their religion.

We are familiar with the outcome of this admonition regarding at least one large Italian organization which boasts a membership of over eighty thousand in the States of New York, Pennsylvania and New Jersey. In one of these States, some ten years ago was established a large orphanage for the care and training of the orphans of former members. From the beginning it was advertised that it would be conducted independently of the Catholic Church and was actually put under the supervision of a renegade clergyman. For eight years it operated in

defiance of the ecclesiastical authorities. Then suddenly came a change over the whole organization which primarily affected the management of the orphanage. A recognized leader had paid his respects at the governmental headquarters in Rome. He left for the shores of America with new thoughts, new ideals, and a determination to give religion a place in the affairs of his organization. This implied a formal act of obedience to the Ordinary, complete submission to the ecclesiastical authorities and the introduction of religion: all of these have been happily put into effect. The antagonists of religion within the organization have been weeded out or thoroughly mollified and the Society has taken a commendable attitude towards the Church.

It must seem evident from the foregoing that the turning-point so eagerly anticipated for so many years has actually been reached and that rich possibilities of spiritual progress are imminent. A twofold duty however rests upon the Church. There is first, an urgent need of our American-trained clergy to promote the spiritual revival of the children of Italy located in our country. Not a few will say that this is a radical suggestion. But it is for that very reason that we make it. Bishops throughout the country point with pride to the tremendous success which has attended the efforts of priests born and educated in America. The personal contact is of vast importance in the management of Italian religious affairs. Unlike the descendants of other foreigners, the Italian is not inclined to take the priest on his face value, but the diligence of that priest in the spiritual affairs of his parish, his energetic handling of disciplinary measures and the dignity with which he carries out the ceremonies of the Church soon win for him the unqualified support of those among whom his lot is cast.

The "dispenser of the mysteries of God" must bring the influence of his sacred calling within the family circle, must make of himself a connecting link between the child and the Church, and by his interest in the troubles, anxieties, ambitions and even failures of his flock show himself to be a representative of Christ actuated by something higher than earthly gain. Again, he brings to his people a better knowledge of American ideals and the practices of the Church in America than one less familiar with these requisites of present-day spiritual revival. In all of this, the priest should be nobly aided by those sisterhoods who possess a sympathetic viewpoint with the priest, thus attempting to impart a knowledge of religion to those who are so easily called to the practice of Divine conduct.

If ever the harvest was ripe and cried for earnest workers it is today when we realize how the many forces to which the Italian responds are combined in a great renaissance of spiritual activity. We can look around the corner and see for ourselves a glorious religious prospective—if zeal, earnestness, sympathy and Christ-like charity attend our handling of this subject today. Some practical suggestions in these matters will be presented in a subsequent article.

Sociology

Punishment, Sure and Summary

JOHN WILTBYE

THE forerunner of the Baumes law which, by supposition, is bulling the crime-market in New York, was a lady who years ago tried to teach me the multiplication-table, and failed. For that she may be held excused, since I was not born to lisp in numbers; but she also failed in other respects, having never learned that your average boy is about as stolid, physically speaking, as an earthquake of fairish intensity, or a new-cropped Mexican jumping-bean. And the poor lady never suspected that her system of uttering the most dire threats, occasionally followed by keeping the entire class after hours when she had failed to detect some particularly elusive imp of mischief, was as flaming fuel to the fire of our juvenile anarchy.

It was a descendant of hers, or at least of a branch allied to her family, who first conceived the Baumes law. That instrument might possibly be useful in some other country; but, then it would not be needed in any other country. It is built on the theory that the harder you hit the stupid law-breaker who falls into your clutches, the more violently will the knees of keen, prospective law-breakers tremble, and the more quickly will the withers of law-breakers as yet at large, be wrung.

Now that theory breaks down in New York. I think it would break down in any State in the Union. The criminal in America knows that the chances of conviction are small. If by some mischance, he is sentenced, it is unlikely that he will serve his full term, and he knows that too. There are parole boards and agencies able to wring pardons from governors whose hearts are so hard that they can cut diamonds. He can count on the suspended sentence, and he can appeal. Two or three days ago a young gentleman lured a stranger into an East Side tenement, and separated him from his valuables by applying a black-jack. The finger-prints revealed the fact that this person had twice been convicted of a similar offense, and twice punished by a suspended sentence. This time, perhaps, he will be recommended for the Congressional Medal.

No; the Baumes law will fail in our New York. Every similar attempt in the history of penology has broken down; for, varying in minor details, all are grounded on a principle that is false. They are about as sensible as the man who stumbles against a chair in the dark and eases his feelings and his shins—presumably—by throwing the condemned thing out of the window. They do not represent the majesty of the law, just and merciful. They are the State running amuck.

Or would be, if enforced. But never are they long enforced, particularly in the United States. If sharp lawyers fail to find a path out of the difficulty, juries take matters in their own hands, and refuse to convict, and then we have another set of statutes cluttering up the records.

In my judgment these Draconian statutes deserve to fail. It is the duty of the State to make the practice of virtue easy and the practice of vice difficult, by promoting every force in the community that establishes peace and concord, and not by brandishing a club. The State should encourage religion and education. By wise administration of its resources, and the proper supervision of invested interests, it should establish social and economic conditions which will lessen grinding poverty and destitution, and thereby remove one of the greatest occasions of social and moral disorder. All classes should be treated with impartial justice, but special care must be had for the worker, and for others whose weakness demands a protection with which the rich can safely dispense. In brief, the State should seek its stable basis not in a multitude of harsh prescriptions, but upon an intelligent and upright body of citizens.

This is an ideal which, as Aristotle long ago observed, will never be completely reached. If all citizens, he teaches in substance, were determined to govern themselves according to right standards, the State could dispense with punishment. But since all citizens will not always determine themselves in this manner, the State must have recourse to the coercion of the sword.

The question is somewhat complicated, but it will be granted that at least one source of the State's right—and duty—to punish is the State's right and duty to preserve its existence.

Hence the State may inflict such punishment as may reasonably be supposed to tend to that end. But there it should stop. It has no right to inflict a punishment that is excessive, or punishments which, in American constitutional language, are "cruel or unusual." And the reason is plain. As the individual, so the State is bound by the moral law, and is constrained by duties, among the first of which is to do justice. The great problem of good government is the reconciliation of the liberty of the individual with the rights of other individuals and with the rights of the State. The due balance must be struck by justice. The principle is clear; but, admittedly, it is often exceedingly difficult to mark with accuracy the line beyond which the penal coercion becomes injustice. It is true that what would be unjust as a permanent statute may be tolerated as a temporary expedient in an emergency. Indeed, it may be inferred that the higher courts of New York sustained the Baumes law chiefly on the ground that frequent miscarriages of justice had made necessary an instrument to be used *in terrorem*. Some such instrument may be necessary, but the Baumes law does not appear to furnish it. Juries slow to enforce smaller penalties, will not be quick to impose penalties that are greater.

It is the duty of law-making bodies, assisted by the members of the bar, to devise methods which will insure suitable punishment for crime. Smaller penalties, quickly and surely exacted, are a better protection to the State than severe punishment seldom if ever inflicted. In his report submitted to the National Crime Commission, Dr.

Louis N. Robinson writes that in general Europe curbs crime more effectively than we, because "there is no let-down in Europe in the general attempt to make punishment for crime swift and certain." The police usually capture the criminal, mere technicalities, not affecting the substance of indictment or defense, are not allowed to obstruct the course of justice, juries are not reluctant to convict, and punishment follows as a matter of course.

But we need not cross the seas to find this system in operation. Our neighbor to the North, in this as in many other problems of government, shows us an example. On a Thursday a few weeks ago an automobile belonging to an American visiting Montreal was stolen. On Friday, the police caught the thief driving the car to Quebec. On Saturday, he was tried, convicted, and began a sentence of two years, which, it is safe to predict, he will serve. In the United States, supposing the criminal to be caught, weeks might have intervened before indictment, months before trial, and the intervention of skilled counsel might have averted all punishment. It is this dilatoriness in the criminal process, recently condemned by Chief Justice Taft, that has caused so many communities to suggest heavier penalties. The real remedy seems to lie in the speeding-up of the machinery so that punishment, swift and sure, will be the rule in this country, not the exception.

NONE SO BLIND

Had I gone down to Galilee
Upon a certain day,
Had I walked through the market place
Thronged as a shoaling sea,
I might have passed a Certain Face
In my oblivious way;

Or had I glimpsed a cresset brow,
A white light lifting high—
No brazen crown nor raiment—
(As dull then, heart, as now?)
Or would my arrogance have bent,
Or passed in blindness by . . .

POWER DALTON.

LITTLE WHITE SHIPS

Little white ships from the far away,
Your letters come to me day by day;
Freighted with friendship a hundredfold
Rarer than fabled fairy gold.

Spirited, whimsical, bravely gay,
Your letters come to me day by day;
Courage and laughter and love they hold,
Rarer than fabled fairy gold.

Little white ships from the far away,
Scudding through waters waste and gray,
Freighted with friendship a hundredfold
Dearer than storied loves of old.

MARIE ANTOINETTE DE ROULET.

Education

Our Modern Education

ANTHONY M. BENEDIK, D.D.

THERE is no doubt that we moderns make a fetish out of what goes by the name of education. H. A. L. Fisher, former British Minister of Education, declared on his return home from a recent tour of the United States, that "the popular enthusiasm which gave Europe its cathedrals is now sprinkling the North American continent with schools and colleges in lavish profusion. The sums put into education in America are staggering and steadily increasing."

The question, however, arises whether the game is worth the candle. Are we getting anywhere with our enthusiastic modernism in educational ideas? The late Vice-President Thomas R. Marshall, once answered the question decidedly in the negative.

"Education," he wrote, in the *Country Gentleman*, "has been confounded with information, and information has been thrice confounded with intelligence. . . . Nobody is going to hear me dispute that the youth of to-day, any one of them, knows ten times as much as I know. But I do undertake to say that nine-tenths of what he knows will in after life be as valuable to him as a last year's bird's nest, and that the vast majority have not the remotest idea what they are going to do with the other tenth of what they know. . . . The human intellect has been made a phonographic record on which all sorts of things from botany to the fertilizing value of soy beans have been indiscriminately fixed by textbooks, by teachers and by unscientific study."

Some parts of his indictment are well merited, as the unsatisfactory results of education in some of the most important duties of life show. We must admit that the broad view of the educational aim, the view which prevails so widely today, has its points of excellence; but the first question to be answered is the why and wherefore of education. President William Mather Lewis answers the query thus, in advising youth to seek a college education: "In order that I may live up to my possibilities, in order that I may play my full part in the game of life and enjoy with understanding mind the broad interests of the world and of the time in which I live." The catechism gives an answer more to the point in defining the purpose of earthly existence: namely, to know, to love and to serve God in this life, that we may enjoy everlasting happiness with Him in the next.

Judged by this standard, we cannot doubt that we have much left to learn. Mr. Marshall's statement that mere information is misunderstood for real education, the drawing out of the powers of the mind and heart and soul, is frequently only too true, as our deplorable state in regard to many of the matters that really count shows. To quote some authorities free from Catholic bias, the *Christian Herald* declares the real need to be the religious training of children, quoting statistics as to the increasing

number of youthful criminals in the land. And the Kansas City *Star* complains that "morality and right action have lost much of their power as ideals, either for the youth or older persons. Looseness of conduct is considered the smart thing, the sound teaching of a former day is derided as old-fashioned, freedom has become license and lawlessness is often paraded as heroism; crime, in fact, has become so common that it threatens to become respectable." The answer of the senior class at Columbia University to the annual questionnaire submitted to them is that they desire liquor and to marry for riches, rather than for love. President Hibben of Princeton told a council of fathers and sons, assembled in New York, that one of the greatest dangers to educational success is too much freedom with money; that the simple, generous impulse to put a "big fat roll of money" in the hands of a son at college is capable of doing a most complex and astoundingly generous amount of harm.

To argue, however, that these deplorable circumstances are the cause of the condition which exists is to move in a vicious circle. If the spirit of individual responsibility to God were trained to govern material impulses and appetites, if the sense of Divinely-appointed stewardship were thoroughly inculcated, the danger of excess would be removed.

But to establish that sense of responsibility, religion is necessary. Our modern thought has come to lay so much emphasis on the fitness to meet material needs, that the culture of the soul and its higher aspirations has been neglected. Dr. Charles W. Burr, professor of mental diseases at the University of Pennsylvania, in arguing against the universal applicability of intelligence tests, strikes a point that is worth repeating: "The power of resistance," he says, in reference to debilitated minds and bodies, "does not wholly depend on muscular strength and good feeding. It is better to suffer as Dickens did in childhood than to be reformed by experimental pedagogy." And the Philadelphia *North American* adds: "The crux of the matter would seem to be that in our zeal to raise the general standard of education, we are neglecting that most vital and least understood of life forces—the power of the child's soul."

At the risk of repeating the obvious, we must dwell on that thought. We cannot treat human beings as mere machines, geared to do whatever amount of work their physical capabilities allow, for there is a hidden power within them, placed there and governed by God, which enables them to surmount seemingly impassable obstacles to do God's will. That the case of saints and martyrs, religious heroes and scientific and intellectual, too, proves beyond peradventure. A stunted body may hold an heroic mind; an individual straitened both in mind and body may possess the heroic virtue that will enable him to do the world more good than a race of intellectual and physical giants could achieve.

Mr. Marshall, in the article quoted above, states that two things are really necessary in America: the responsibility of the home for its children, and the responsibility of the Church for religious education. What we

need to do is restate the need of God and the appreciation of the duty we owe to Him, a need that is becoming every day more and more apparent.

One sign of hope is found in the re-awakening of interest in the study of the classics. The American Classical League reports that 940,000 students in the secondary schools are taking Latin, a great many more than are studying any other foreign language; that there is a "strong voluntary tendency" to offer Latin for college entrance; and that the study of the records of 10,000 candidates for admission to college shows that Latin students surpass non-Latin students by some thirteen per cent in subjects other than Greek and Latin. The value of Latin and Greek lies not only in the fact that they make the study of our own language easier, so that "no American student who has avoided them can hope to have a full command or understanding of his native tongue," but also and especially in the mental discipline they afford. It was the modern tendency to shirk whatever is hard and painful that caused them to suffer loss of caste; may we not hope that the re-awakening of interest in them shows that we have again learned the value of the old proverb, *per aspera ad astra*?

The difficulty in the main lies in the fact that, heedless of the eternal purpose in life, we have set our eye on a particularly desirable material goal and made all our effort, educational and otherwise, tend toward the attainment of that goal. Specialization is good enough in its proper place, but how can we build a lasting house without a solid foundation? And where else can that foundation be placed with certitude as to its durability save upon the Rock of Truth which our Divine Lord established? Rich and poor, high and low, all alike will be truly educated, will have learned their lesson well only if they appreciate the fact that the sole purpose worthwhile in life is to do God's will. And until that consideration of religion permeates all educational effort, it will needs remain unsatisfactory.

THE HARPERS

Beyond the wastes of misery
That haunt my dreams, O queen, of thee,
I hear the dithyrambic tread
Of harpers, young and nobly dead,
Chanting above the mourners' wail
A war cry sacred to the Gael;
Grief of my grief and blood of my blood
Harping the chord that rang from crag to flood
When death unclasped a steaming brand
From Brian's unvanquished hand.

In Brian's dust and Owen Roe's,
The shamrock loved by Pearse still grows;
The tears of women Cromwell slew
Have drenched its roots with holy dew;
And when, like leaves in the morning gust
Thy children scatter where they must,
Dark Rosaleen, their love for thee,
Arising chaste and terrible and free,
Shall burn on skies of blood and fire
The face of thy desire.

WILLIAM WALSH.

With Scrip and Staff

SPACE forbids my quoting from Mrs. Rouser's extensive letter concerning the approaching Labor Day Garden Party. Mr. Rouser, of course, will shine as Chairman of the official Committee of Welcome, but hers is the agonizing task of trying to think up new ideas, with the purpose, of course, of "getting the young folks in line" for an old-fashioned celebration. "Columbus," she writes, meaning Mr. R., "is no help. He has barrels of old ideas. Dear me! Where did he collect them? But my job is to find something *new*."

In such a plight there is but one thing to do, and that is to write to the Rev. George M. Nell, Effingham, Ill. Father Nell runs a Parish Activities Service, and during the past seven years has enlisted several thousand parishes to cooperate with his plans. For a small fee he affords every possible kind of program for parish activities, including dramatics and study clubs. For his members he has organized a free Co-Op Loan Service providing amateur dramatics, cartoons, slides, films and projection service of every description, celebration programs, publicity material, and indeed anything that could be arranged to help bring life and organization into the parish.

THE main point however about Father Nell's plan is that though it is the work of an apostolic priest it puts the burden of Catholic activity on the shoulders of the layman, as far as it is possible for him to carry it. For some of us this point of view may not be welcome. They feel perhaps that it is the business of the clergy to run the Church and for the rest, non-professionals, to look on. Absence of all responsibility for Church affairs is a sort of legitimate return for paying your pew-rent and for the trouble of trying to remain in the state of grace. But most Catholics want to lend a hand, if they can only see something to grab hold of. Catholic lay activity is not a mere accident, a concession to passing needs. It is an organic function of the Church. The present Pope has crystalized the official term of "Catholic Action" as the sum total of lay activities for the good of religion and society under the direction of the Catholic Hierarchy. It is no longer a question if every Catholic should take some part in the building up of the Kingdom of Christ, but it is a matter of how to make his action most fruitful.

HERE is where the Sodality of the Blessed Virgin comes in. The Sodality cannot take over the whole field of Catholic activities, but it does serve as a rallying-point of all kinds and degrees of action both external, in the form of good works, and internal, in the way of prayer and hidden self-perfection. It is the seed-ground for the formation of virtues, of Christian character, without which the most active laymen simply beat the air.

Over in Holland, writes Fr. James Mulders, S.J., a persevering organizer of the Sodality, they have come to realize this fact.

About ten years ago, priests and leaders of youth almost entirely repudiated the Sodality of Our Lady, on the ground that it did not respond to the demands of the times. So they kept on organizing circles, unions, societies without end; the Sodality of Our Lady was counted as nothing, and it could only show itself in the church. . . .

And what of today? Sodalities are being asked for on all sides. . . . The idea of the Sodality has struck deep root in minds; there is a steady current toward the Sodality especially in the diocese of Haarlem, which takes in the largest cities of Holland, namely, Amsterdam, Haarlem, the Hague and Rotterdam.

At present, says Fr. Mulders, there are 999 Sodalities in Holland, of which 776 are for young people, i.e. 290 for young men and boys, 486 for young women and girls, 70 for men, 149 for married women, and 4 for priests. The Third Order of St. Francis and the Arch-confraternity of the Holy Family are the religious associations in Holland chiefly devoted to adults. Let us hope that by the time this appears in print Father Mulders and Father H. Van Ruth, his fellow-worker, will have added just one more to their list, so that the Holland Sodality "mileage" may shift up to a round thousand.

NOR does the lay apostleship stop simply at teaching catechism and organizing the parish. There are battles to be fought, battles with the unclean, degrading influences, that no persuasion, but only a frontal attack can rout. The statement of protest made by the Motion Picture Bureau of the N. C. W. C., against an objectionable film is an example of the layman's power for good when wielded in the right direction. Lest some may judge the protest to be a sign of over-sensitiveness, the comment offered in the N. C. W. C. Bulletin should be considered:

Ordinarily this department would not be justified in calling upon its groups to protest against a picture which is a mere caricature of a particular race. Fun-producing films and plays of this kind, when truthful representations of racial characteristics, may be regarded as within the latitude allowed to the stage and the screen. The film, "The Callahans and the Murphys," however, not only pretends to portray a type of the Irish race that does not exist, but it emphasizes the fact that all the characters in the play are Irish Catholics and attributes to them the vices of drunkenness, immorality and many violations of the law. The film is a thoroughly reprehensible and degrading exploitation of American Irish Catholics and deserves hearty condemnation.

Members of the National Council of Catholic Men and of the National Council of Catholic Women, representing several million movie-goers, are being called upon all over the country to protest to local managers against this film.

AT the other pole—at the source—of Catholic lay activity, was the stone-mason, Vito Longo, who died last month in Rome, at the age of sixty-nine. For over thirty years Mr. Longo rose practically every night to take his turn in adoring the Blessed Sacrament from 1:30 to 5 A. M. Even when weakened by a severe operation he crept back to the Church of St. James to commune in the silence of the night with his beloved Savior. When the end of his life-watch came, he breathed out his soul in the peace of the Viaticum.

THE PILGRIM.

Dramatics**The New Season**

ELIZABETH JORDAN

THE voices of our producers are loud in the land. Running true to form these gentlemen are hurling on their new attractions in their usual off-hand fashion, and, within a week or two, are withdrawing them with expressions of pained surprise. The hard-working men and women of the stage are getting jobs and losing them almost over night. Half a dozen summer revues are holding the stage. Most of them are successful, and all of them contain lines and situations which are worse than anything heretofore given us. The public is passing through its annual period of amazement over the material that is being offered to it. In short, the dramatic season of 1927-28 has opened.

The favorite revue topic of the hour is perversion. No revue is considered complete without it and at least three of the most successful: "The Spanish Revue," "The Grand Street Follies," and "Africana," offer prolonged scenes which are hair-raising in their suggestiveness. When Bourdet sent us "The Captive" he gave us a play which, as I repeatedly stated, should never have been put on the stage; but at least he treated his repellant theme with dignity and restraint. No one laughed at it. No one left the theater admiring the heroine. The greatest menace in "The Captive" was the one I also pointed out during its run: it opened a sealed door behind which lay unmentionable things. Those things would be dragged out by others who had neither Bourdet's art nor his reserve, and they would be scattered all over our American stage.

That is precisely where they are now; they are handled as crudely and as offensively as they can be handled; and the most depressing feature of the situation is that audiences laugh delightedly over them. The young are frankly amused. Their elders lift sophisticated and tolerant eyebrows. Our city fathers are sound asleep, and dreaming of political campaigns. One leading critic, a man with an incurably clean mind, is the only newspaper reviewer I know of who habitually calls attention to the indecencies that are offered us. He mentions them in passing, without heat but also without admiration—which, of course, is as far as a leading modernist can be expected to go. Some day some policeman will see the revues, and, on his shocked and blushing report, their objectionable scenes will be cut out. But that will not happen for a long time, not until public interest in the revues has begun to wane.

Every one of these revues has much good work in it. Most of them could have won success without the scenes I have mentioned. They are extraneous bits, dragged in for full measure and because in producers' brains lies the present conviction that the public wants this sort of filth. One element of it does, judging by its joyous acceptance of the offerings. The remaining elements take it philosophically. But surely a country which forbids a man to put a glass of beer into his stomach ought to be more

careful about the poison it allows him to put into his mind.

I have paused at this point long enough to look over the program of "The Grand Street Follies" and check up the relative proportions of its clean and unclean features. I find that it contains nineteen scenes, of which eight are clever and unobjectionable. Of the remaining eleven, three are among the most indecent I have seen on any stage, and two more are very little less so. That leaves six which are frankly vulgar and suggestive, but of which one can at least say that they are no worse than most of the similar offerings of the season.

The clever young people who are misguidedly putting on these "Follies" will ask with hurt amazement what these three "most indecent" features are. They are first, the burlesque of "The Captive," "Sex," and "The Virgin Man"; second, the burlesque of "The Silver Cord"; and third, "The Hollywood Contest."

Against this showing, "Africana" seems almost clean until one recalls, among its twelve features, the final group of songs sung by the star, Ethel Waters, and a scene called "Judgment Day." These are as bad as anything in the "Grand Street Follies." Against them, to the credit of the Negro producer and company of "Africana," is much really brilliant dancing, some gorgeous African jazz, and some minstrel and spiritual harmony that could hardly be bettered. It is a pity that Earl Dancer, who put on this big success, and his star, Ethel Waters, who has so suddenly leaped into fame, cannot realize that their production does not need the shovel-full of filth they have dumped among its legitimate attractions.

As to Texas Guinan's "Padlocks of Nineteen Twenty-Seven," there is only this to be said. One has to draw the line somewhere, and the dramatic critic of AMERICA draws it at those "Padlocks."

It may be permissible to mention once more, and especially for the benefit of producers, that seven of the successes of the past season were made by clean plays: "Two Girls Wanted," "Tommy," "The Donovan Affair," "Crime," "Caponisacchi," and "The Spider." This does not seem a large percentage when one realizes that the official count of successes is thirty-nine. But at least it proved that clean plays *can* succeed, even though John Golden pathetically begged the audience of "Two Girls Wanted" not to betray the fact that the play *was* clean.

It is interesting to note also that a big majority of the thirty-nine successes were plays of common-place life and every-day people. Seemingly there is a very small audience for unreal dramas. Another lesson lies in the failure of Mr. Murray Phillips' effort to give the public "first class attractions" for two dollars a seat. Mr. Phillips, who revived "Kemp," "Lombard, Ltd.," and "A Woman of Bronze," draws from his failure the mournful conclusion that the public prefers to pay more than two dollars each for seats. Others, less directly interested in his experiment, say that Mr. Phillips' failure was due to his choice of plays. Some color is given to Mr. Phillips' claim, however, by the fact that the manager of a certain play which was not especially popular suddenly raised the price of tickets from \$3.30 to \$3.85 each. The demand

for seats immediately increased, and the play became a success!

Another sad survivor of the past season is Mr. Gilbert Miller, producer of "The Captive." Mr. Miller was so hurt by the suppression of this play that he took his theatrical dolls and went to England to live and work, apparently under the mistaken impression that England is more hospitable to theatrical decay than we are. He has bidden us an eternal farewell, but he will be back soon.

Among the alluring prospects of the season is that of seeing Nance O'Neill and Elsie Ferguson as co-stars in a new play, "The House of Women." This is a dramatization of Louis Bromfield's best-selling novel, "The Green Bay Tree." Why the producers have seen fit to throw away the big advertising value of the original title, only Arthur Hopkins can explain. We are also to have a dramatization of Edna Ferber's novel, "Show Boat." Maurine Watkins, author of "Chicago" is dramatizing "Revelry," the novel which is supposed to contain the tragic inside history of the Harding administration. Maxwell Anderson is also writing a new political play, and Edgar Selwyn has dramatized Arnold Bennett's "Lord Raglan." Katherine Cornell will appear in "The Letter," a new play by Somerset Maugham, and the Theater Guild people have a list a yard long.

It will be a test season, for many of the new attractions are admirably designed to solve the producers' most urgent and intriguing problem: "How far will the public let us go?"

REVIEWS

Greatest of Men, Washington. By ALFRED W. McCANN. New York: The Devin-Adair Company. \$2.50.

What is to be said of Washington? Several generations, dating from his own, of biographers have lauded him not only as a patriot and a gentleman but also as an angel and a saint. True, some of these panegyrists have been more enthusiastic than intelligent. Within the past year, "two little men with fountain pens" and with blood like ink, have tried desperately hard to reverse the findings of the earlier biographers and to drag Washington down to a subnormal status. What really is to be said of Washington has been excellently well said by Dr. McCann in this volume. He has combed the exaggerated mythology of the one class of biographers and has demolished the calumnious caricatures of the other. He has examined the evidence with that impartial and scientific mind that he applies to his laboratory researches; but he has presented the results of his investigations with the vivacity and the force of a skilled journalist. Two ideas seem to have been uppermost in the composition of this book: the first was that, as Gladstone put it, Washington was "the purest figure of history"; and the second was that the recent biographers of Washington were among the greatest scoundrels of literature. The volume, therefore is compounded of positive proof and indignant refutation. At the same time that it establishes, without the vestige of a doubt, the nobility of Washington's character and the value of his public service to the nation, it clears from his memory the base charges which recently have been fabricated and maliciously circulated about him. It is not to our purpose to repeat these calumnies, since it is not possible here to refute them one by one. But this is what Dr. McCann has done brilliantly and completely. With a sarcasm that is scathing and merciless, that is most effective because he is so sure of his facts, he has thoroughly discredited those who have interpreted Washington according to their own personal equation. Though this is not a

chronological nor a complete biography, it omits little of importance in its analysis of the life and character of Washington. If any person's faith in Washington has been weakened by the biographies of Hughes and Woodward, that person must read Dr. McCann's apologia.

F. X. T.

A History of Philosophy. By LEO F. MILLER, D.D. With an introduction by MOORHOUSE F. X. MILLAR, S.J. New York: Joseph F. Wagner.

In the teaching of systematic thought the real need is for a text that is neither an encyclopedia nor a mere stringing together of names, dates, and tendencies. As admirably meeting this requirement, Doctor Miller's book is recommended to professors in Catholic colleges and seminaries. "It is intended for serious-minded readers who desire a concise summary omitting no essential detail, and for students who require an introduction to the standard works in the history of philosophy and to the sources." Clear and readable, the work is, nevertheless, written in the critical spirit, and with a scholarly touch which proves that its author is well acquainted with both the sources and the latest researches of European investigators. Following the exposition of each system there is a note on the historical position of the philosophers in this field of thought. After each related group a retrospect sums up the movement. A critical note of appraisal from the standpoint of Scholasticism follows each exposition. Of particular value is the author's treatment of St. Thomas. Students of Scholasticism, who are often confused by the great bulk of the Angelic Doctor's work, will have their way smoothed considerably by the excellent bibliographical notes of this section. The treatise is thoroughly worked out, pleasingly written, and eminently teachable.

H. M.

Secrets of the White House. By ELIZABETH JAFFRAY. New York: The Cosmopolitan Company. \$2.50.

There are many who will read this book with a feeling of disappointment, for no secrets of political or social intrigue are disclosed. It is the story of the lives of people who, although occupying an exalted station, are still "just folks." Given a different setting, it might be a drama of life in any home. During the seventeen years of which the book treats, the doors of the White House opened to happiness and tragedy, and clouds of war shadowed its stately rooms. All this is told in entertaining fashion by one who had an excellent opportunity to observe and record the daily occurrences in the home of our Presidents, and who has done so a trifle too faithfully at times. Even Presidents and "First Ladies" have their moments! We learn which "First Lady" was most kind or most generous, most gracious or affectionate. Interesting details regarding the management and expenditures of the household are given, and in this extravagant age it is comforting to be assured that Mr. Coolidge is as economical in household matters as he is with words. The recipes given at the end of the volume will enable anyone to dine as well as the President, if so inclined.

E. B.

Principles of Abnormal Psychology. By EDWARD S. CONKLIN. New York: Henry Holt and Company. \$4.50.

Abnormal mental phenomena and conflicting theories about them can be made very appetizing, but taken alone they are neither wholesome nor nourishing. Yet this is the menu offered in Professor Conklin's new "textbook for advanced undergraduates in psychology." One hopes that the undergraduates in question are advanced enough to digest a generous helping of philosophy and physiology, and that they are actually getting enough of these to balance the diet. Where this is the case, the book will prove wholesome enough. Without them, the student is apt to close the volume with the impression that Sigmund Freud is not the aprioristic dogmatizer who proscribed and excommunicated all his

foremost collaborators, but a sane and temperate scientist with at worst a penchant for optimistic exaggeration of his theories. This, too, in spite of Professor Conklin's academic restraint. Perhaps one should rather say that that very attitude is partly responsible for the impression. Another factor is the extent of the field which he covers, necessitating a condensation of theories into their smallest compass, and thus excluding much of the psychoanalysts' extravagant insistence on sex symbolism and the all-pervading libido. Given this sketchy treatment of theory and constant reference to it as the various forms of abnormality come up for discussion, the student's possible philosophical scruples are dispelled by repeated statements of the value of psychoanalysis as a method and a theory. The argument is a pragmatic one, of a kind that flatters the average undergraduate mind. Maturer readers will find in the book a fairly unbiased and well arranged summary of facts and theories, supplemented with useful hints on mental hygiene. Slips occur here and there. Even an elementary knowledge of scholastic philosophy and its origins would have prevented the author from writing that "Christian theology (sic) developed a conception of the soul which had little if any significant relationship to the body." Equally startling is the statement that in the sixteenth and seventeenth centuries there was no such thing as a study of mental diseases. St. Francis de Sales, St. Vincent de Paul, and Claude Aquaviva, not to name more, treat of psychoneuroses and other abnormal phenomena in a way that Professor Conklin would find interesting.

C. I. D.

Ioannis Saresberiensis Historiae Pontificalis Quae Supersunt. Edited by REGINALD L. POOLE. New York: Oxford University Press, American Branch.

The Life of Bishop Wilfrid. By EDDIUS STEPHANUS. Text, Translation and Notes by B. COLGRAVE. New York: The Macmillan Company.

These volumes make available for a wider circle of students two old historical manuscripts. The fragment which Dr. Poole edits with scholarly erudition, covers the three years 1148-1152, a period unusually barren in historical records, and is valuable and interesting mainly for the light it throws on otherwise obscure episodes. The pontificate of Eugenius III forms the core of the work. Nevertheless it is neither a complete nor chronological record and much of it is confusedly arranged, while the norm for the selection of the facts seems to be not so much their importance as their interest to the chronicler. However, there are useful notes on the relations of Eugenius with King Roger of Sicily, on some episodes of the Second Crusade, on the efforts of the Sovereign Pontiff to reconcile the French monarch, Louis, with his Queen, Eleanor, or some of the *agenda* of the Council of Rheims and on other equally interesting contemporary events. To the history of Arnold of Brescia, John of Salisbury makes many notable additions. His lengthy discussion of the theological errors of Bishop Gilbert of Poitiers will interest schoolmen. The biography with which Mr. Colgrave is concerned is one of the earliest volumes in English literary annals and its subject one of the most striking figures in the history of the early Church in the north of England. The period in which he flourished was a time of great activity in Northumbria in the realm of religion, politics, art and literature and a careful study of the life of St. Wilfrid forms one of the best introductions that a student could have to the ecclesiastical and social history not only of Northumbria but of the other English kingdoms too. It is for this extremely interesting picture of life in the late seventh century which the biography gives, that the story has significance, for from an historical angle it is not without inaccuracies and its author does not fail to show partisanship. Though the Latin is often involved and not always easy reading, the translation which parallels it will obviate textual difficulties it might otherwise engender.

W. I. L.

BOOKS AND AUTHORS

In the Realm of Science.—An exceedingly important pioneer work in the study and interpretation of scientific occultism, from a Catholic standpoint, is "Der wissenschaftliche Okkultismus und seine Verhältnis zur Philosophie" (Innsbruck: Felix Rauch. mk. 6), by Dr. Alois Gatterer, S.J. It is the result of careful personal experimentation with noted mediums under the most careful control attainable, as well as of the author's investigation into other occult phenomena. Dr. Gatterer shows himself fully conversant with the enormous output of literature on the subject, almost all from non-Catholic sources—a fact that makes investigation by competent Catholic scholars, under ecclesiastical sanction, imperative at the present day. Catholic philosophy, as the author finds, is entirely able to deal with this subject but it must first have all the ascertainable facts at its command. Dr. Gatterer's work deserves to be widely known. He is cautious in his conclusions and has, as yet, more questions to ask than answers to give.

In the "Things to Know" series, Arthur Holmes in "The Age of the Earth" (Harper. \$1.00), offers what professes to be an introduction to geological ideas. Though highly technical, it is not equally scientific: its conclusions are expressed with a definiteness not warranted by the evidence presented. In the same series, Sir Oliver Lodge in "Science of Today" (Harper. \$1.00), attempts a popular explanation of some of the more commonly discussed scientific subjects. Not all of his statements, however, are consistently harmonious. He does well, though, in emphasizing that many of our modern scientific conclusions are but tentative; also, that "when we come to ultimate origins science is dumb; we are confronted with the problem of existence and if there is to be any solution to that, it is to philosophy and religion we must look and not to science."

"Saving Eyesight after Mid-Life" (Harvard University Press. \$1.00), is a little volume by Dr. J. Herbert Waite, which sounds a warning against the approach of certain major degenerative ocular diseases that arise after mid-life but whose early symptoms are so unobtrusive that they are usually regarded as trivial, yet timely medical assistance should be sought to offset them.

Aids to Prayer.—With the growth of the retreat movement among the laity the habit of mental prayer is being popularized. In consequence there is a call for new helps to meditation. In "Points for Mental Prayer" (Benziger. 60c.), the Rev. Charles F. Blount, S.J., offers a series of thoughts to guide the soul in its reflections which, though brief, are practical and fit many moods. The handy make-up of the volume will facilitate its being carried about. Thus many a moment that might otherwise be spent idly or tediously may be profitably and happily passed.

"Contemplative Prayer" (Exeter: Catholic Records Press. 3s.), is a compendium of the "Holy Wisdom" of the seventeenth century ascetic, the Ven. Augustine Baker, prepared by Dom B. Weld-Blundell for those who would know something of the theory of contemplation. The first volume, now in its second edition, deals with the religious state as the school of contemplation. Father Baker, the author of "Sancta Sophia" was no mere theorist in the ways of the spirit and the little volume is as practical as it is instructive. Though intended chiefly for Religious, many of its instructions are far from unsuited for seculars.

The pious practice of culling from the writings of the saints sayings that may inflame the heart or strengthen the will in the practice of virtue and conning over them is one of the many methods suggested by spiritual guides for making progress in union with God. Alan G. McDougall has compiled and arranged "Thoughts of St. Francis de Sales for Every Day" (Benziger. \$1.10), to meet this holy habit and facilitate its practice for those of the Faithful who are devoted to the holy Doctor. The sources are indicated.

Catholic Juveniles.—The Rev. Henry S. Spaulding, S.J., offers a new bit of fiction to thrill the soul of adventuresome youth in "The Indian Gold-Seeker" (Benziger. \$1.50). Its setting is the Wyoming goldfields and its author takes advantage of the wildness of the country, of the character of the native redmen, and of local folk-lore and legend to give it the color that will interest young America. Walter Ledyard, the hero, is a wholesome lad that his compatriots in their 'teens will admire.

The brothers, Nonni and Manni, are the delightful little couple whose fairy-like adventures make the story "Lost in the Arctic" (Kenedy. \$1.00), translated by the Rev. Matthew Bodkin, S.J., from the German of the Rev. Jón Svensson, the Nonni of the tale. The author vouches for its truth adding that the events it narrates occurred in 1868. But, fact or fiction, children will be entertained and edified by the story while they will enjoy the pen and ink sketches that add vividness to its telling.

In "Thoughts and Prayers about Confession for Little Children" (Benziger. 70c.), a Sister of Notre Dame tells in a way that will fascinate minors while it will train them in one of the most important practices of Catholic living, the story of man's fall and redemption and the application of Christ's pardoning grace to the soul through the holy Sacrament of Penance. The words are simple, the print is large, the prayers are appropriate,

For French Readers.—In "Ma' Messe" (Paris: Téqui. 9f.), Abbé Grimaud reminds the Faithful that they are not to be mere spectators but active participators in the Holy Sacrifice, and suggests means to prepare and to assist at Mass with this idea in mind. Canon de Saint-Laurent offers material for meditation or meditative reading in "La Vierge Marie" (Avignon: Aubanel Frères. 10f.) The work covers the principal mysteries of the life of Mary, from the Immaculate Conception to the Assumption. "La Science du Crucifix" (Paris: Téqui. 3.50f.), is a reprint of a collection of meditations from the writings of two well-known ascetical authors, Fathers Grou and Marie, supplemented with exercises of devotion and edited by Father Cadrès, S.J. A tribute to St. Thérèse of Lisieux is "Petite Reine" (Paris: Téqui. 2f.), four poems from the pen of Father Yves Marie, O. Cist. Childhood, Carmel, Heaven, and the Shower of Roses furnish the respective themes. "Le Monde se Meurt," "La Danse Folle à l'Abîme," and "Jésus Vivant dans Nos Ames" (Avignon: Aubanel Frères), are the titles of three booklets by Father Ehrhard. The first two point out the evils current in the modern, pleasure-loving world, the last shows union with Christ as the all-sufficient remedy and the chief means to the perfect life

Catholic Action.—Zealous young laymen, especially Catholic collegians, with ambition to make themselves useful to the cause of religion will find inspiration and helpful suggestions in the second edition of "Catholic Evidence Work: An Introductory Address to Catholic Youth" (Exeter: Catholic Records Press. 3d.), by the Rev. Anselm Parker, O.S.B., to which His Eminence Cardinal Bourne writes a stimulating foreword. American Catholics have much to learn through acquaintance with this splendid and zealous Catholic movement which has accomplished such remarkable results for the Church in England.

With a view to the needs of the Church in Canada, the Rev. George T. Daly, C.S.S.R., publishes "Catholic Action" (Toronto: Macmillan. \$1.00). It is an excellent discussion of the duties of the laity in their relations both to their Church and to their country. A martial allegory is well sustained and adds interest to the reading of the chapters. The author is no idealist and realizes the difficulties of the program he proposes. But he states his case clearly and offers practical solutions for the difficulties that stand in the way of Catholic action in the northern Dominion. Lay folk and the clergy in the United States will find in it the principles that should guide their own activities, while it will not be hard for them to adjust the practical suggestions to their own circumstances.

Witch Wood. The Mating Call. The Mad Lover. The Saint in Ivory. Craven House.

There is strong savor of Sir Walter Scott in his literary and national descendant, John Buchan, whose "Witch Wood" (Houghton Mifflin. \$2.50) may be added to a sound series of well-spun tales. Mr. Buchan's latest brew is a strange potion of history, adventure, mystery and romance: sparkling bubbles of civil intrigue in the Church of the Covenant, of satanic revelries in the parochine of Woodilee, and of the final "blasphemous" revolt of Minister David Sempill who believed more in the New Testament than in the Old. The novel, though over-weighted with pure Scotch vocabulary marked by all too few footnotes, is an interesting mirror held up to John Calvin, whose lips forbade lawful pleasures, and whose eyes saw the resultant hypocrisy and secret sin. There are references to "the blind zealots of Rome"; but these are not as offensive as the harping upon the brutality of the Irish mercenaries in the army of Montrose.

The interplay of the Florida land rush, provincial slander, the Ku Klux Klan, and the frayed character of a war-torn hero form the warp and woof of "The Mating Call" (Harper. \$2.00), by Rex Beach. Most of Mr. Beach's writing, and this story is no exception, includes a variety of styles, running the gamut from a deliberately grim realism to a rather puerile, tenuous naivete. In "The Mating Call," Mr. Beach maintains his ability to spin a coherent, swiftly moving and dramatically selective argument, but fails miserably in two other important phases of the artist's work. He is indelicately and unduly frank, and he neglects to carry through satisfactorily a theme that, in the beginning, bears a great deal of promise.

"A million and more good Irishmen have gone to America, but, may the devil everlastingly roast me, if I ever heard of an American immigrating to Ireland." This remark sums up the theme of "The Mad Lover" (Minton, Balch. \$2.00), by Richard Connell. "Jerry" Shannon, spoiled and popular son of an American pioneer of industry, realizes the uselessness of his wasteful and riotous existence. The author gives an interesting turn to this commonplace situation when he sends "Jerry" to the desolate home of his ancestors in Ireland, where by his own efforts, he builds it into a flourishing community. He thereby proves himself to everybody concerned, including, of course, the young lady that must be won. The book is written in the lighter vein and makes wholesome and amusing reading.

After many years spent in the collection of material from history and legend, Louise Pruette has favored us with the story of Genevieve of Paris and Nanterre, "The Saint in Ivory" (Appleton. \$2.50). The novel's scene is set in the time of Attila and Clovis, when various tribes were struggling for supremacy in the territory that is now France. It was in those days of violence that St. Genevieve charmed all with her great goodness and angelic beauty and, together with her following of virgins, performed manifold works of charity. Amongst the many miracles attributed to her is the saving of Paris from Attila. Throughout her entire life she suffered many temptations, taking the form of a love with its beginnings in childhood days. But truth to her vows turned this love into an inspiration, by which she succeeded in guiding Clovis to the true Faith and to the foundation of a great kingdom with Paris as its center. While accepting this narrative as a romance, it must be borne in mind that it is also a biography of a Saint. In this latter phase, it cannot be approved in all of its details.

Only Dickens could have done real justice to the group of people who live in "Craven House" (Houghton Mifflin. \$2.50). But Patrick Hamilton has captured the Dickens magic and given them life and compelling interest, brightened with humor, and shadowed with appealing pathos. The going-away of the slavey "who answered back" is unforgettable. Young romance picks its doubtful way through mazes of disapproval and misunderstanding, but the happy ending comes when the door of Craven House closes for the last time.

Communications

Letters to ensure publication should not, as a rule, exceed five hundred words. The editors are not responsible for opinions expressed in this department.

Another Woman's Side of It

To the Editor of AMERICA:

Many times I have struggled with the same thoughts expressed by Sheila Byrne in your issue of July 2, 1927. She is dealing with a group of "nice girls" between 25 and 35 years of age, but I know some who live even after 35, so I will include in my group those from 25 to er—well—there will be no limit.

I have been in positions to meet girls and women in nearly every state of life and I really believe that there are very few who could not have been married if they had so desired. There are various reasons, of course, for the decisions. Many of them willingly have sacrificed all their desires for husband, home and children in order to assist a younger brother or sister, an aged father or mother or for some other like worthy cause. This type of "nice girls" has my deepest admiration and I fervently say "God bless them!"

But there are many other "nice girls" who can truly trace the source of their "single blessedness" to nothing but selfishness.

Let's be honest, girls. In our earlier days, were there not some very "nice boys" who came into our lives and who tried to make us understand how much they would appreciate bestowing their names upon us? As we look back over those days, were we not really cruel in our treatment of those "nice boys"? Didn't we think our education was superior to theirs? Didn't we have our minds set on carving out some wonderful careers? Didn't we think that we were making as much or more money than they and that everything pointed to our increasing success? In short, didn't we think that we were far ahead of those "nice boys"?

From my personal experience and from my talks with other girls and women I am thoroughly convinced that all of us "nice girls" have no one to thank or to blame but ourselves for our present unsatisfied state. We have brought it on ourselves.

Since we have brought about this condition ourselves, my only answer is to be satisfied with our lot.

Mother Church has need for each one of us and, as in the past we have experienced her loving care and help, if we will only follow her dictates and continue to "knock" and "seek," we surely will "find" the necessary solace we need, from the only source from which real solace comes—our holy religion.

Philadelphia.

O. T.

Mission Work in the United States

To the Editor of AMERICA:

The Son of God commanded his Apostles to preach the Gospel to every creature, and this was to continue to the end of time. We are basking on a sunny mound strewn with daisies and violets, resting on the laurels and trophies we have gained. We build large edifices and think our task finished. All history will tell us that mere wealth of buildings is only an incentive for confiscation.

We seem to have the idea that we can fight in the courts and legislatures for our rights. Would it not be better to fight in the open forum by sending out, everywhere, trained men to enlighten our fellow-citizens concerning our holy religion?

I have spent over twenty-five years doing mission work and have always found a very attentive audience wherever I spoke. In fact, many thinking men have said: "Father, why don't you do more of that kind of work? Your Church has a good 'line of talk' but poor salesmanship."

The American people still believe in a God, but their religion is very indefinite, and another generation will land them in indifferentism, materialism, spiritism, or infidelity. We have the truth and do not make a real earnest endeavor to present it to

the public. We are losing a golden opportunity which will never return and the blood will be upon our own heads. It will be too late when a generation has passed to redeem ourselves.

I could give you many detailed accounts of missions to the public, or rather, "Lectures to the Public on Catholic Doctrine," which would astound the man who has not been a witness.

My method of procedure is as follows: preach Catholic doctrine; never say anything mean about others; distribute Father Conway's "Question Box;" congratulate those who attend and ask them to bring their friends along; treat every one with the greatest courtesy.

North Vernon, Ind.

A. J. S.

Some Suggestions

To the Editor of AMERICA:

A Protestant scholar has just shown me a circular letter from a Catholic ecclesiastic, in which the gentleman is asked to give his favorite quotation from Dante. This is to go into a book of such quotations selected by Dantean scholars and such eminent personages as the Pope, the Queen of Italy, Mussolini, etc., etc. No doubt such a book will be very interesting, especially to those who help towards compiling it, and no doubt it will be an expensive luxury.

But I could not help wishing that the Monsignor, who has written a very readable book in English on Dante, had inaugurated a Catholic translation of Dante. Surely the Catholics of the United States would buy such a book. Is there any hope that Father Reville, who has given us two or three delightful English texts from the Italian, will ever give us a Catholic Dante in English?

Is there any hope, also, that the America Press will ever give us in book form those charming articles under the heading "Literature" which have been appearing for so many years in AMERICA? I have tried saving these articles for scrap-book use but since they are often on both sides of the paper and other matter appears on the same page, such compilation is not satisfactory. Such a collection of essays in book form, properly indexed, would be extremely valuable—especially for high school and college use.

I know neither idea is new and I only write to add my voice to what must be the wish of many.

Washington.

FRANCES LOUISE TREW.

Work for Catholic Women

To the Editor of AMERICA:

Though her appeal was made to the clergy, I venture to offer a suggestion to Anna Hogan concerning those "Catholic Young Women Who Want Action." So much help is needed for both our home and foreign missions that no one need be idle.

It would be a great work if these young women banded together, to devote their time to laboring for the missions.

Always more magazines are needed. Weekly thousands of periodicals are tossed aside which would not only bring much joy but do much good by being remailed. Clothing is needed for the poor children in many of the foreign lands. Much of what we waste would be of great benefit to the missions if only our women would take the time and patience to save, to make or beg and mail these things.

How about a "Home and Foreign Missionary Society," such as we find in Protestant circles doing just these things? I don't mean that some already existing sodality should do this, because it would be done only incidentally, but that missions be made their main thought. Some such societies exist already in which Catholic women are organized for mission purposes, but it seems to me to be a great field in which we have far too few workers.

I have derived much satisfaction in doing some of this work myself, but realize there must be many women who would welcome the chance to help did they but know more about it.

Lynbrook, L. I.

M. M. C.